

WATCHFULNESS COMMENTARY

After the Chapter on Truthfulness, relating verses and hadeeths regarding that, the author – may Allah shower blessings upon him – followed it with the Chapter of Watchfulness.

Watchfulness is of two kinds:

One: That you are watchful of Allah, the Mighty and Sublime.

Two: Allah the Exalted is ever watching you as He the Mighty and Sublime said,

“And Allah is Ever Watcher over all things.” (Al-Ahzaab: 52)

As for your being watchful of Allah; it is for you to recognize that Allah the Exalted is aware of all your utterances, actions and thoughts as He the Exalted says:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ (٢١٧) الَّذِي يَرِنَا حِينَ نَقُومُ (٢١٨) وَنَقْلُبَكَ فِي السَّجْدِ (٢١٩)

“And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up. And your movements among those who fall prostrate.” (Ash-Shu’araa’: 217-219)

“He sees you when you stand up” i.e., during the night when an individual stands up where no one sees him, Allah – free is He from all imperfections – sees him. Even if he is in the darkest places, Allah the Exalted sees him.

His saying: *“And your movement among those who fall prostrate (to Allah)”*: means, when you prostrate with those who prostrate to Allah during that hour, Allah – free is He from all imperfections – sees you. He sees man when he stands up and when he prostrates.

He mentioned standing and prostrating because the standing position is loftier than prostration considering the words of remembrance said in it while the prostration is loftier than standing as a position. As for the standing position being loftier considering the words of remembrance it involves; that is on account of the fact that the legislated words of remembrance in that position is recitation of the Qur'an and the Qur'an is the best of speeches. As for prostration, it is loftier as a posture because the individual in prostration is in the closest position to His Lord the Mighty and Sublime as is authentically related from the Prophet (ﷺ) that he said, "The closest the servant will be to his Lord is during prostration."⁽¹⁾

For this reason, we have been ordered to give much supplication during prostration. Similarly, from your being watchful regarding Allah is for you to understand that Allah hears you. Whatever utterance you make, Allah the Exalted hears you as He said:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾

"Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messenger (appointed angels in charge of mankind) are by them, to record." (Az-Zukhruf: 80)

"Yes": Meaning, We hear it.

Yet, whatever you say – good or bad, openly or secretly -, it will be written down for or against you as Allah – free is He from all imperfections – said:

﴿مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَنِدٌ ﴿١٨﴾﴾

"Not a word does he (or she) utter but there is a watcher by him ready (to record it)." (Qaf: 18)

So be careful regarding this matter, be cautious that your tongue does not utter a statement for which you will be held to account on the Day of Resurrection; speak the truth at all times or remain silent as the Prophet ﷺ said, "Whoever believes in Allah and the Last Day should say the truth or remain silent."⁽²⁾

1 Reported by Muslim in the Book of Prayer, Chapter on what is said in the bowing position and prostration; no. 482.

2 Its referencing has preceded.

Thirdly: That you are watchful regarding Allah in your privacy and in your heart. Check whether your heart nurses *Shirk* or show-off, deviations and hatred and dislike for the believers and love for the disbelievers and similar other things Allah – the Mighty and Sublime – is displeased with.

So, examine your mind and observe it regularly; Allah says:

“And indeed We have created man, and We know what his own self whispers to him.” (Qaf: 16) before he utters it.

Be watchful regarding Allah in these three conditions; in your actions, utterances, during your privacy and in your hearts in order to perfect Watchfulness. For this reason, when the Prophet (ﷺ) was asked about *Ihsaan*, he answered that, “It is for you to worship Allah as if you see Him; and if you do not see Him He certainly sees you.”

Worship Allah as though you see Him; as if you are seeing Him with your eyes. If you do not see Him, then move to the next level: “He certainly sees you.”

The first level: Crave and passion driven worship; that you worship Allah as if you see Him.

The second level: Reverence and fear driven worship; so he said, “If you do not see Him, He certainly sees you.”

You must be watchful of your Lord; you must realize He is watching you; whatever you say or do or think in your privacy, Allah fully knows it. The author – may Allah shower blessings on him -, has cited verses in that respect. He started with the verse we had mentioned, and that is Allah’s saying to His Prophet, Muhammad (ﷺ):

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ (٢١٧) الَّذِي يَرِنَا حِينَ نَقُومُ (٢١٨) وَتَقْلُبُكَ فِي السَّجْدِ (٢١٩) إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٢٢٠)﴾

“And put your trust in the Al-Mighty, the Most Merciful, Who sees you (O Muhammad) when you stand up, and your movements among those who fall prostrate (to Allaah in the five compulsory congregational prayers). Verily, He, only He, is the All-Hearer and All-Knower.” (Ash-Shu’araa’: 217-220)

The second verse the author - may Allah shower blessings on him - mentioned under the Chapter on Watchfulness is His saying:

“And He is with you where ever you may be.” (Al-Hadeed: 4)

The pronoun “He” refers to Allah the Exalted. That is, Allah – free is He from all imperfections -, is with His creatures wherever they are; whether on the land or sea or in the air or in the darkness or light. In whichever condition he is, Allah with him wherever you are. This indicates that He – the Mighty and Sublime - perfectly encompasses us in knowledge, ability, dominion and control and others. We do not mean that He – free is He from all imperfections and Exalted is He – is with us in very same place we are since Allah is above all things as He the Exalted says:

“The most Gracious (Allah) rose over the throne.” (Ta-Ha: 5)

He also said,

“And He is the irresistible, above His slaves.” (Al-An'am: 18)

He the Exalted says:

*“Do you feel secure that He Who is over the heaven (Allah).”
(Al-Mulk: 16)*

He says as well:

“And He is the most High the most great.” (Al-Baqarah: 255)

He said too:

“Glorify the name of your Lord, the Most High.” (Al-A'la: 1)

And numerous other verses which indicate that He is above all things; but there is nothing like Him – the Mighty and Sublime – in all His Qualities and Attributes. He is High above in His nearness; close in His being High above – Mighty is He and Sublime. He the Exalted says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ (١٨٦)﴾

“And when my slaves ask you (O Muhammad) concerning me, then (answer them), I [am near] when he calls Me.” (Al-Baqarah: 186)

However, we must understand that He is not on the earth because if we give that thought it would imply rejection of Allah's being high above – free is He from all imperfections. Additionally, nothing in His creation encompasses Him:

“His foot-stool extends over the heavens and the earth.” (Al-Baqarah: 225)

The *Kursiyy* encompasses the entire heavens and earth. The *Kursiyy* is the place of the two feet of Ar-Rahman – the Mighty and Sublime. But the *‘Arsh* is far wider as is reported in the hadeeth, “The seven heavens and the seven earths compared to the *Kursiyy* are like a (small) ring dropped on a expanse land.” A circular iron band like the small helmet thrown on a wide land, i.e., an expanse place; the measure of the ring to the land will definitely amount to nothing.

He said, “The greatness of the *‘Arsh* compared to the *Kursiyy* is as the expanse land to this ring.”⁽¹⁾ So how about the Creator – the Mighty and Sublime! It is not possible for the Creator – free is He from all imperfections – to be on the earth because He – free is He from all imperfections and Exalted is He – is too great to be encompassed by anything among His creatures: “*And He is with you where ever you may be.*” (Al-Hadeed: 4)

You should know that the “being-with” that Allah ascribes to Himself varies depending on the context and pointers; so sometimes it would imply encompassing the creatures in His knowledge, ability, dominion and control among other things such as is contained in the verse:

“And He is with you where ever you may be.” (Al-Hadeed: 4)

And such as His saying:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنٍ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾ (٧)

“There is no secret counsel of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them (with His knowledge).” (Al-Mujadilah: 7)

At other times, it would imply threat and warning as is in His saying:

¹ Haafidh Ibn Katheer cited it in his Tafseer (1\332) and attributed to Ibn Mardawayh. Ibn Jarer at-Tabaree also referred to it in his Tafseer (3/12); and the hadeeth was graded Authentic by Shaykh Al-Albaanee based on its various routes. Refer to Silsilatu as-Saheehah no. 109.

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ

الْقَوْلِ ۖ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾ (١٠٨)

“They may hide from men, but they cannot hide from Allah; for He is with them (by His knowledge) when they plot by night in words that He does not approve. And Allah ever encompasses what they do.” (An-Nisa: 108)

This is threat and warning for them because they plot at night, utterances He is not pleased with, concealing it from the people thinking that Allah does not know while Allah – free is He from all imperfections – knows all things.

It could also imply help, back up and making steadfast and the like as in His saying:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (١٢٨)

“Truly, Allah is with those who fear Him (keep their duty to Him), and those who are good-doers.” (An-Nahl: 128)

And as in His saying:

﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَسْمُوا الْأَعْلُونَ وَاللَّهُ مَعَكُمْ وَلَنْ يَزِيدَكُمْ أَعْمَلَكُمْ﴾ (٢٥)

“So be not weak and ask not for peace while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds.” (Muhammad: 35)

The verses in that regard are numerous.

This third form of being-with could be attributed sometimes to the creatures as an attribute and at other times it is specifically ascribed to the creatures.

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (١٢٨)

His saying: “Truly, Allah is with those who fear Him and those who are good-doers.” (An-Nahl: 128)

Here it is attributed to the creatures as an attribute; whoever is like that, Allah is with him.

Sometimes it is specifically ascribed to the individual such as His

saying:

﴿إِلَّا نُنْصِرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا

فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا بِاللهِ مَعَنَا ۝٤٠﴾

"If you help him not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two: when they (the Prophet Muhammad and Abubakr) were in the cave, he (the prophet) said to his companion (Abu Bakr): Do not be sad, surely Allah is with us." (At-Tawbah: 40)

This is particularly ascribed to an individual; and that is the Messenger ﷺ and Abu Bakr – may Allah be pleased with him – while they were in the cave and Abu Bakr said to the Messenger (ﷺ) that: "O Allah's Messenger, if any of them looks down to his feet he'll see us." Because the Quraysh were seriously searching for the Messenger (ﷺ) and Abu Bakr – may Allah be pleased with him. They did not leave any mountain except that they climbed it neither was there a valley they failed to descend or an open land they did not check. They promised whoever returns with the Messenger (ﷺ) and Abu Bakr two hundred camels: a hundred over the Messenger and the other hundred over Abu Bakr!

People suffered searching for the both of them; but Allah was with them. They even stood in front of the cave (they ran into); Abu Bakr was saying, "If any one among them looks down to his feet he would see us" and the Messenger (ﷺ) would say to him, "Do not grieve, Allah is with us. How do you think of two individuals with Allah as their third."

By Allah! We believe no one will overrun or overpower them; and actually that was what happened. They did not see them even when there wasn't any (physical) barrier. There wasn't any nest – as is claimed – nor bird covering the cave neither was there any tree that grew on the entrance of the cave; there was nothing except Allah's protection – the Mighty and Sublime – because Allah was with them.

And as is in His saying – free is He from all imperfections – to Moosa and Haaroona when Allah ordered Moosa and sent him along with Haaroona to Fir'aun:

﴿فَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ۖ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ﴾

وَأَرَىٰ ﴿١٦﴾

“Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.’ He (Allah) said: ‘Fear not, verily, I am with you, hearing and seeing.” (Ta Ha: 45-46)

Allahu Akbar (Allaah is the Greatest!); “I am with you, both hearing and seeing.” Since Allah was with them, is it possible, could Fir’awn and his army have harmed them? They certainly could not. This being-with is special and specific: “I am with you both, hearing and seeing.”

The point here is that it is incumbent on us to believe that Allah – free is He from all imperfections and Exalted is He – is with the creatures; but He is on His ‘Arsh and no one is like Him in His Attributes, nor does anyone near Him in His Attributes, and it is not possible for you or anyone for that matter, to imagine how Allah is with us while He is above the heavens.

We say: Allah - the Mighty and Sublime – is not compared with His creatures even though being above does not contradict being-with even among the creatures. If a questioner asks us, “Where is the moon?” We would say it is in the sky as Allah said,

﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۖ﴾

“And has made the moon a light therein, and made the sun a lamp?” (Nuh: 16)

And if he asks, “Where are the stars?” We’ll answer, “in the heaven.” And in the Arabic language, the linguists say, “We continued to travel while the moon was with us; we continued the journey while the stars were with us.” Even though the moon was in the sky and likewise the stars, they are still with us because they did not get concealed from us. So Allah – the Exalted – is above His ‘Arsh – free is He from all imperfections – is above the entire creation.

This verse from the aspects of sound morals and ethics teaches that if you believe that Allah is with you, you’ll be conscious and watchful of Him since nothing of your condition is hidden from him – the

Mighty and Sublime – no matter what. Even if you are in a dark room having nobody inside it and no one is anywhere near you, Allah – the Exalted – is with you. But He is not in that particular place; He – the Mighty and Sublime – rather encompasses you; and nothing of your affairs is hidden to Him.

So be watchful of Allah, be conscious of Him, obey Him and abstain from His prohibitions. Allah alone grants success. **“Indeed nothing is hidden from Allah.”**

The third verse the author – may Allah the Exalted shower blessings on him – cited under the Chapter of Watchfulness is Allah’s saying:

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

“Truly, nothing is hidden from Allah, in the earth and in the heaven.” (Al-Imran: 5)

The word, *Shay-un* (as it occurs in the Arabic text; meaning, **nothing**) is an indefinite noun in a negative context of His saying, *laa yakhfaa* (it is not hidden). Hence, it will involve all things. So, nothing is hidden from Allah on the earth or in the heavens. Allah has explained that in His saying,

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ

وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the hidden darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record.” (An-‘Aam: 59)

The scholars say: If He knows the leaves that fall; how about the sprouts that grow and develop into leaves; He is most certainly knowledgeable of that.

His saying: **“There is not a grain in the darkness of the earth”**; *Habbatin*, “a single grain”, is an indefinite noun in the context of stressed negation. Hence, it would include every leaf whether big or small. Let’s assume that a small seed put into the earth occurs in five levels of darknesses:

The first darkness: the darkness of the soil in which it is planted.

The second: darkness of the water in the sea.

The third: darkness of the night.

The fourth: the darkness of the accumulating cloud.

The fifth: darkness of the falling rains.

Five levels of darkness over this small seed; yet Allah – the Mighty and Sublime – knows it.

His saying: “Nor anything fresh or dry, but is (written) in a Clear Record.” (Al-An‘aam: 59)

Written, clear, apparent and known to the Lord of all that exists, the Mighty and Sublime.

So, the One so tremendously knowledgeable, it is obligatory for the believer to be watchful of Allah – free is He from all imperfections and Exalted – and be conscious of Him in his privacy as he does in the open; in fact, rightly-guided is he who fears Allah more while in private than even in the open because fearing Allah in secret is stronger from the aspects of sincerity since no one would be with you. But fearing Allah in the open could make insincerity and publicity seeking cross the mind.

So make efforts – O Muslim brother – regarding being watchful of Allah – the Mighty and Sublime –; obey Him, carrying out His orders and avoiding His prohibitions – we ask for Allah’s help regarding that – because if Allah does not help us, we would be let down. He the Exalted says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِثُ ۝﴾

“You (alone) we worship, You (alone) we ask for help (for each and everything).” (Al-Fatihah: 5)

If the servant is rightly-guided and assisted upon observing the legislations of the *Sharee‘ah* such has been greatly favoured.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِثُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝﴾

“You (alone) we worship, You (alone) we ask for help. Guide us to the straight Way.” (Al-Fatihah: 5-6)

Worship must be upon the same straight path; otherwise, it harms the worshipping person. These three things form the methodology of those has showered His favour upon, and as such, He said:

﴿هُدًى صِرَاطَ الْمُسْتَقِيمِ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢﴾﴾

“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).” (Al-Fatihah: 6-7)

The fourth verse the author – may Allah shower blessings on him – cited under the Chapter on Watchfulness is His saying the Exalted:

“Verily your Lord is ever watchful (over them).” (Al- Fajr: 4)

This ended Allah’s mention of the punishment of the ‘Aad people:

﴿إِرمَ ذَاتَ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ فِيهَا فِي الْبِلَادِ ﴿٨﴾ وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾﴾

﴿وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ

﴿رَبِّكَ سَوَاطِدَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبَازِلٌ مُرْصِدٍ ﴿١٤﴾﴾

“(People) of Iram (who were very tall) like (lofty) pillars, the like of which were not created in the land. And (with) Thamood who helved out rocks in the valley (to make dwellings). And (with) Fir’awn who had the stakes (to torture men) Who did transgress beyond bounds in the lands. And made therein much mischief So your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).” (Al-Fajr: 7-14)

So, Allah, the Mighty and Sublime, makes it clear that He is ever Watchful over every tyrant and that Allah the Exalted shall crush him and make him go extinct leaving no trace.

The ‘Aad people of Iram (lofty pillars), who made huge buildings upon strong pillars. Allah blessed them with tremendous strength but they became arrogant on the earth and said, “Is there anyone stronger than us?” And Allah the Mighty and Sublime responded that,

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي

﴿١٥﴾ خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

“See they not that Allah Who created them was mightier in strength than them.” (Fussilat: 15)

Allah the Mighty and Sublime pointed it out that He is more powerful than them, and He gave a logical proof that He, Allah created them. He said,

“See they not that Allah Who created them was mightier in strength than them?”

He did not say, “See they not that Allah is mightier in strength than them”; He rather said, “... Who created them...” because it is necessarily known logically that the Creator is greater than the created. Hence, the One Who created them is mightier in strength:

﴿١٤﴾ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ

﴿١٤﴾ مَلَكًا فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

“And they used to deny our Ayaat (proofs, lessons and revelations).” (Fussilat: 14)

Thereupon, Allah – free is He from all imperfections and Exalted is He – afflicted them with serious drought; the heavens held back its waters and they began to search for water, waiting that Allah should provide them rain. Then He sent strong dry wind against them on a morning. The great winds carried along sands and dust like accumulated cloud!

﴿٢٤﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُؤْتِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا

﴿٢٤﴾ عَذَابٌ أَلِيمٌ

“When they saw it as a dense cloud coming towards their valleys, they said: ‘this is a cloud bringing us rain!’” (Al-Ahqaaf: 24)

From Allah’s wisdom - the Mighty and Sublime – is that the wind did not just approach them, it rather came while they were hoping it to be rain bearing clouds and that was to make the destruction more devastating. Something coming which they thought bore rains for them to drink

actually brought destruction; that the punishment came when the people hoped for relief from difficulty makes it more serious.

If you give somebody some Dirhams and later withdraw it from him, it is more painful and disquieting:

“Then when they saw it as a dense cloud coming towards their valleys, they said, ‘this is a cloud bringing us rain!’”

Because they were defiant against their Prophet saying, “If you have a punishment then bring it if you are truthful”, and it came to them!

﴿تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ﴾

“A wind wherein is a painful torment! Destroying everything by command of its Lord! So they became such that nothing could be seen except their dwellings.” (Al-Ahqaaf: 25)

We ask for Allah’s refuge.

It stormed over them for seven nights and eight days because it started in the morning and ended during sunset making seven nights and eight days in continuous succession brutally destroying them. It would pick them to the sky and hurl them on the ground leaving their carcasses like hollow trunks of date-palms! That is, like bent and perforated roots of date-palm, as if in prostration – and the refuge is with Allah -, because they would attempt to evade the wind after it hurled them violently on the ground but that did not profit them.

Allah the Exalted said:

“So We sent upon them a furious wind in days of evil O men (of them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the hereafter will be more disgracing, and they will never be helped”. (Fussilat: 16)

We ask for Allah’s refuge.

﴿وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ﴾

As “And (with) Thamūd (people), who cut (hewed) out rocks in the valley (to make dwellings.” (Al-Fajr: 9)

They were also defiant, transgressing and audacious against their Prophet, challenging and daring him till they even said,

“You have been among us as a figure of good hope till this (new thing).” (Hud: 62)

That is, we used to be hopeful of you, thinking that you are sensible; but now you are stupid! There was not a Messenger sent to his people except that his people abused him as being a “magician and mad” as Allah told us about:

﴿كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُّنٌ ۖ﴾

“Likewise, no Messenger came to those before them but they said: ‘A sorcerer or a madman.’” (Adh-Dhaariyaat: 52)

So, he gave them a three-day ultimatum:

﴿فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْدُوبٍ ۖ﴾

“So he (Saalih) said: Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” (Hood: 65)

When the three days lapsed – we ask for Allah’s refuge - , the earth below them quivered and they were yelled at. They became like stored dry stalks; i.e., like palm leaves or branches left over a long time, becoming like burnt stalks from sunlight or wind. They all perished and their carcasses were like dry stubble.

As for Fir’awn – and how well would he be described to you -; he was that tyrannical arrogant man who transgressed and rejected Allah – the Mighty and Sublime – and said to me, “What is that Lord of all that exists?!” He also said to his people, “You have no other deity except me.”! We seek refuge with Allah. He instructed Haamaan, his minister:

“Build me a tower” i.e., a tall building “...that I may arrive at ways. The ways of heavens and I may look upon the Ilaah (God) of Musa...” He was saying all that by way of ridicule ﷻ “And verily I think him (Musa) to be a liar.” (al-Gaafir: 36-37)

He told a lie in his saying that, “verily I think him to be a liar” because he knew certainly that he was truthful as Allah informed us of the conversation with Moosa. Moosa – alayhi as-salaat was-salaam – said to him, “Verily you know” O Fir’awn, “that these signs have been sent down by none but the Lord of the heavens and the earth as

clear evidences. And I think you are, indeed, O Fir'awn, doomed to destruction.” (Al-Israa: 102)

Fir'awn did not controvert that; he never said, “I do not know!” He rather kept silent; and silence in the circumstance of challenge and dialogue indicates giving up and lack of response. Allah the Exalted said regarding Him and His people:

﴿وَحَدُّوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾﴾

“And they denied them (those signs) wrongfully and arrogantly, though their ownselves were convinced thereof.” (An- Naml: 14)

So, they, Fir'awn and his men – and the refuge is with Allah – knew that Moosa ﷺ was truthful but they were arrogant rejectors. What happened to them?

They were defeated – and the refuge is with Allah – and the worst of that was what the magicians suffered! He gathered the entire magicians in his land after agreeing with Moosa ﷺ who fixed the meeting in the presence of Fir'awn. Even when Moosa ﷺ stood before him, he was considered weak if not that Allah helped him and strengthened him. Moosa ﷺ said to him:

﴿قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾﴾

“Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen.” (Ta-Ha: 59)

“The day of the festival” was the day of celebration because the people ardoned themselves, wearing beautiful clothes on the day. His saying: “*let the people assemble*” means that he should gather the people “*when the sun has risen*” not in the night in secret. So Fir'awn assembled the bigwigs among his most renown and proficient sorcerers and they came forward before Moosa ﷺ. They threw their ropes and sticks. *Hibaaal* (as it occurs in the Arabic text, meaning ropes) are wellknown and *al-Asaa* (the stick) is known too. They threw them on the earth and the entire place was filled with snakes – huge moving serpents. The entire people trembled with fear; even Moosa nursed some fear!

But Allah strengthened him and said to him:

﴿قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ ﴿٦٩﴾﴾

“Fear not! Surely, you will have the upper hand. And throw that which is in your right hand!” (Ta-Ha: 68-69)

Thereupon, he threw what he was holding on his right hand, his staff; just a single staff, and it started swallowing their lies and deception. This staff ate up the entire rope and stick – Glorious is Allah! You would wonder: How big is the staff? It’s not big so as to consume all of this; but Allah the Mighty and Sublime is Able to do all things. It swallowed the entire rope and stick.

Undoubtedly, the sorcerers know magic much more than the people; so they quickly realized that what Moosa عليه السلام did with his staff was not magic. They recognized that it was a sign of Allah – the Mighty and Sublime – and consequently, they all fell down in prostration.

Consider the expression, *Ulqiya* (in Arabic, literally meaning – they fell down) as if the prostration came spontaneously. He never told them to prostrate; they just fell down in prostration as if overwhelmed by what they saw, they all fell down uncontrollably believing in Allah and His Messenger.

﴿قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾﴾

“Saying: ‘We believe in the Lord of the universe. The Lord of Moosa and Haaroon.’” (Ash-Shu’araa: 47 – 48)

Fir’aawn then threatened them and accused them even though he brought them. He fumed,

“Verily he is your chief who taught you magic.” (Ta-Ha: 71)

Subhanallaah (Glorious is Allah)! He taught them magic; while you were the one that brought them?! *Subhaanallah*! Arrogance makes the individual speak senselessly!

He threatened,

“So I will surely cut off your hands and feet on opposite sides...”

I will cut the right hand and the left leg.

﴿... وَلَا صُلْبَتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَنَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾﴾

“...and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us (Fir’awn or the Lord of Moosa) can give the severe and more lasting torment.” (Ta-Ha: 71)

What did they say to him?

“They said: ‘We prefer you not to what have come to us of the clear signs’...”

It is not possible for us to prefer you to the clear signs we have witnessed! You are an ardent liar; you are not the Lord, the true Lord is the Lord of Moosa and Haaron.

﴿قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ﴾

“We prefer you not over what have come to us of the clear signs and to Him (Allah) Who created us. So decree whatever you desire to decree.” (Ta-Ha: 72)

Look at Faith when it enters the heart! It made the entire wordly life cheap to them. “So decree whatever you desire to decree”: That is, do whatever you like; “You only judge this worldly life” if you rule that we leave this world. “Verily! We have believed in our Lord, that He may forgive us our faults and the magic to which you did compel us”: because he had actually compelled them to come and face Moosa: “And Allah is better and more lasting.” (Ta-Ha: 73)

When Faith enters a heart; likewise certainty of faith, nothing disturbs it. Otherwise, the magicians were Fir’awn’s men; in the morning they were magicians, disbelievers and in the later part of the same morning, they became distinguished believers, challenging Fir’awn owing to the Faith that had entered their hearts. It was a humiliating defeat on Fir’awn. Yet, he continued upon his transgression.

In the end, he gathered the people that he wants to judge Moosa; so Moosa left with his people away from Fir’awn towards the Red Sea following Allah’s order called Qulzum Sea, eastwards, leaving Egypt behind in the western direction. When Moosa (and his people) reached the sea, Fir’awn had already advanced with his large, strong, valorous army behind them and the sea was in front of them. The people of Moosa shouted,

“We are sure to be overtaken.” (Ash-Shu’ara’: 61)

The sea is right before us and here is Fir'awn advancing towards us from behind; where do we run to? But Moosa عليه السلام assured,

﴿قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾ (١٢)

"Nay, verily, with me is my Lord. He will guide me." (Ash-Shu'araa': 62)

O Allah, shower peace and blessings on him. That is the certainty of Faith of the Messengers عليهم السلام during difficult circumstances; you find them with the kind of certainty that eases the ordinarily difficult affair – something which in fact would be considered impossible – becoming easy.

"Verily, with me is my Lord. He will guide me."

When he had surrendered the entire affair to Allah – free is Allah from all imperfections and Exalted is He -, Allah revealed to him to: "touch the red sea with your staff." He stroke the sea with his staff only once and the sea opened with twelve pathways since the Children of Israaeel had twelve tribes, *As-Sibt*, which means *Qabeelah* (tribe) among the Arabs.

He touched it with it and almost instantly:

﴿فَأَضْرِبْ لَهُم مَّطَرِيفًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَى﴾ (٧٧)

"And strike a dry path for them in the sea, fearing neither to be overtaken (by Fir'awn) nor being afraid (of drowning in the sea)." (Ta-Ha: 77).

Moosa عليه السلام passed together with his people, safely and peacefully; the water stood in between these paths like standing mountains: Flowing water but standing like mountains by the command of Allah! In fact some of the scholars said: Allah – free is He from all imperfections and Exalted is He – placed perforations between the water bodies separating the dry paths so that the Children of Israaeel could see themselves through it and no group thinks others have been submerged and destroyed so that they would be tranquil.

When Moosa عليه السلام and his people have gone out and Fir'awn and his people came in, after they completely got into it, Allah ordered the Sea to return to its original way and it covered them all up. But the Children Israaeel greatly feared Fir'awn; so they started to contemplate whether

Fir'awn had been drowned, so Allah raised the body of Fir'awn at the top of the sea. He the Exalted said:

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً﴾ (92)

“So this day We shall deliver your (dead) body (out of the sea) that you may be a sign to those after you.” (Yoonus: 92)

So that they could see him with their eyes and be assured that the man has been destroyed!

Consider those three nations that reached the peak of transgression how Allah – the Mighty and Sublime -, who was watching over them, destroyed them with the like of the things they bragged about. The ‘Aad people asked arrogantly, “Who is stronger than us?!” So they were destroyed by the wind which is basically light and easy.

The people of Salih were destroyed with serious quakes and shout.

And the people of Fir'awn were perished by the water, drowned, and they used to brag about water, he would say to his people:

“Is the dominion of Egypt not mine, and these rivers flowing underneath me? See you not then? Am I not better than this one who is despicable” referring to Moosa عليه السلام.

﴿..... وَلَا يَكَاذِبِينَ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ

﴿مُفْتَرِينَ ﴿٥٣﴾﴾

“... and can scarcely express himself clear? Why then are not golden bracelets bestowed on him, or angels sent along with him?” (Az-Zukhruf: 51-53)

So Allah – the Exalted – drowned him in the water.

This is the summary of what this noble verse points to: “Verily your Lord is ever watchful (over them).” (Al-Fajr: 14)

The fifth verse: His saying:

﴿يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾﴾

“Allah knows the fraud of the eyes and all that the breasts conceal.” (Al-Gaafir: 19)

He; i.e., Allah – the Mighty and Sublime -, knows *Khaainat al-a'yun* (as it occurs in the Arabic text, meaning - treachery of the eye). *Al-Khaa-inat* (treachery) here is in the infinitive, like *'Aaqibah* (end of an affair) and *'Aafiyah* (sound health or wellbeing) and the like. It could also be a verbal noun such that it evolved from *khaana* (he deceived) – *yakhoonu* (he deceives) and so, it will be from the aspects of ascribing the adjective to the same noun it describes.

In any case, this grammar related issue does not really matter here; the point here is that, eyes have deceptions and that occurs when the individual looks at a thing and it would not basically think it would cast an unlawful glance; but Allah – the Mighty and Sublime – knows that it had actually glanced unlawfully. Likewise, it may look at an individual disdainfully while the individual being looked at would not really know but Allah the exalted knows He looked disdainfully. That is the same manner a person would look at a prohibited thing out of disdain or pleasure. But Allah – free is He from all imperfections and Exalted is He – knows the deceptions of the eyes.

Similarly, He knows what the chests conceal; i.e., the hearts because the hearts are inside the chest which in turn contains the intellect; it is the place of understanding and contemplation as Allah says:

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ ﴾

“Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear?” (al-Hajj: 46)

He also says:

“Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” (Al-Hajj: 46)

SubhanAllah (Glorious is Allah)! As if the verse just descended regarding the condition of the people today and in fact those of the past. That is: Is the intellect in the brain or the intellect is in the heart?

This matter had puzzled many of intellectuals who only gave physical considerations to issues; they would not resort to Allah the Exalted and the statements of His Messenger (ﷺ). Otherwise, the matter is clear that the intellect is in the heart and that the heart is inside the chest:

“Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear.”

He also says,

“Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” (Al-Hajj: 46)

He did not say, “the hearts in the brains”. He rather said, “**hearts which are in the breasts.**”

So the matter is crystal clear that the intellect is in the heart. This is further proven by the statement of the Prophet (ﷺ) that, “Listen, the body has a piece of flesh, when it is upright, the entire body becomes upright and when it is corrupted, the entire body becomes corrupted, and that is the heart.”⁽¹⁾

What else would you say in a matter affirmed by Allah’s Book - and Allah the Exalted is the Creator, the All-Knowing, Who knows all things - and then the *Sunnah* of the Messenger (ﷺ) affirms it. It is obligatory on us to reject any other view contradicting Allah’s Book and the *Sunnah* of His Messenger (ﷺ); place those opinions below our feet and never support it any bit.

Hence, the heart is the place of the intellect. As for the brain, it is the place of imagination; and after imagining and conceptualizing, it sends it to the heart. The heart then orders or rejects; so it’s as if the brain is the secretary that prepares things and presents them to the heart and the the heart orders or prohibits. And this is not strange:

﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ (٢١)

“And also in your ownelves. Will you not then see?” (Adh-Dhaariyaat: 21)

The body is full of astonishing things, overwhelming; so it is not strange that Allah – the Mighty and Sublime – placed conceptualization in the brain such that the brain conceives and organizes and when it only remains ordering, it sends it to the heart and the heart moves, ordering or prohibiting. The Prophet (ﷺ) had said, “...if it is upright, the body will be upright...” and if not that the orders are meant for

1 Reported by on the Virtues of the one who restrains to preserve his religion; no. 52, and Muslim, the Book of Irrigation, Chapter on Taking the permissible and abandoning the prohibited; no. 1599.

the heart, the uprightness of the rest of the body will not be a function of its own uprightness neither will its corruption determine the corruption of the rest of the limbs.

Therefore, the heart is the place of the intellect and contemplation of the individual; but undoubtedly, it is connected to the brain and for that reason, when the brain addles, thoughts become disconnected and the intellect goes bad! So, this is connected to that; but the intellect that contemplates matters is in the heart which in turn is enclosed in the chest:

﴿وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ (٤٦)

“But it is the hearts which are in the breasts that grow blind.”
(Al-Hajj: 46)

HADEETH 60

فَالأَوَّلُ: عَنْ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَمَا نَكَ تَرَاهُ؛ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تِلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ! أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ» رواه مسلم .

‘Umar bin Al-Khattab ؓ said: Once we were sitting in the company of Messenger of Allah ﷺ when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet ﷺ leaning his knees against the knees of the Prophet ﷺ and placing both of his palms over his two thighs and said, “O Muhammad (ﷺ)! Tell me about Islam.” He ﷺ replied, “Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (ﷺ) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat , observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it.” He replied: “You have spoken the truth.” We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: “Tell me about Iman .” He ﷺ said. “It is to believe in Allah, and His Books, and His Messengers and the Last Day and that you believe in foreordainment, its bad and good consequences.” He said, “You have spoken the truth.” He then enquired: “Tell me about Ihsan .” He ﷺ said, “It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you.” He enquired: “Inform me about the Hour (i.e., the Day of Resurrection).” He ﷺ replied, “I have no more knowledge thereof than you.” He said, “Inform me about some of its signs.” He ﷺ said, “They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings.” Then he departed. The Messenger of Allah kept silent

for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet ﷺ said, "He was Jibril (Gabriel); he came to you to teach you your religion." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned the hadeeth of Umar bin al-Khattaab - may Allah be pleased with him -; this very important hadeeth in which the Prophet (ﷺ) asked Umar at its end, "Do you know who the questioner was?" and he replied that, "Allah and His Messenger know better." The Messenger (ﷺ) then said, "He was Jibreel (Gabriel); he came to teach you your religion." Therefore, the entirety of our religion is contained in this hadeeth because it includes the entire religion; the entirety of Islam and Eemaan and Ihsaan.

His saying: *Baynamaa* (as it occurs in the Arabic text, meaning, once) is an adverbial expressing suddenness and for that reason, *idh* that indicates suddenness also followed it.

The companions (رضي الله عنهم) regularly sit in the company of the Prophet (sallallahu alayhi wassallam) because the Messenger (ﷺ) does not stay away from his companions or family: He was either in the house taking care of the household affairs - may Allah's peace and blessings be upon him -; collecting milk from the sheep and mending the clothes and shoes.

Or in the company of his companions in the mosque; either going to visit a sick or relative or similar other affairs. No time passed except that he (ﷺ) was obeying Allah. He managed his time; and he wasn't like us who waste time and unfortunately, the most significant thing the individual has is his time but he takes it most triflingly. Allah says:

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۚ (١١) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا

كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۚ (١٢) ﴾

"Until when death comes to one of them (those who join partners with Allah), he says: 'My Lord! Send me back, so that I may do good in that I have left behind!'" (Al-Mu'minun: 99-100)

Like saying, “My time will not waste away.” He would not say, “So that I could enjoy the wealth” or “wife” or “that I could enjoy my ride” or “that I may take delight in my mansion”. He’ll rather say, “That I may do good deeds in what I have left behind.” (His thoughts are that): “Time passed but unfortunately, I did not profit from it.”

Hence, time is the most important thing but is the most triflingly handled by us today. We spend lots of time without benefit; in fact we spend a lot of time in harmful things. I’m not talking about a single individual; I’m rather referring to the generality of the Muslims. Today – quite unfortunately –, people roam in obliviousness, forgetfulness, play and negligence; they are not serious about the matters of their religion.

Most of them are nonchalant and wasteful; they only consider things of physical delight even if they destroy their religion. The Messenger (ﷺ) was regularly upon things of particular or general benefits – may Allah’s peace and blessings be upon him.

Once while the companions were sitting with him, a man approached them, “**dressed in pure white clothes and having extraordinary black hair. No signs of journeying were seen on him and no one amongst us knew him.**” This is strange! He was not a traveler such that he could considered a visitor in the city neither was he known for him to be counted among the residents of the city.

So they were really surprised at him. Then this man appeared neat: clad in pure white garments and having inky black hair; i.e., a young man without any trace of journeying since the traveler – especially those days – would be unkempt and dusty due to journeying on camels or on foot. The paths were not also tarred (as we now have), they were all dust. However, this man showed no sign of journeying and no one amongst us knew him; he was a stranger not appearing strange.

He came forward and sat before the Prophet - alayhis-salaat was-salaam -. This man was Jibreel – alayhi as-salaat was-salaam – one of the eminent angels; in fact he is the most virtuous of the angels as we know, owing to the excellence of his duty. He would convey revelation from Allah to the Messengers ﷺ: he is a great angel. The Prophet (ﷺ) saw him in his actual form he was created twice: once on the earth and once again in the heavens.

Once on the earth when he was in the Hira cave; he saw him having six hundred wings, covering the entire horizon in front of the Messenger ﷺ; he could not see the sky because this great angel had covered the sky since he had six hundred wings.

Glorious is Allah!! Allah said regarding the angels;

“...Who made the angels messengers with wings...” (Al-Faatir: 1)

They have wings with which they fly fast.

On the other occasion; it was at the Utmost Lotus-tree. Allah the Mighty and Sublime said:

﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ عَلَيْهِ سَدِيدُ الْقُوَىٰ ۖ ذُو مِرَّةٍ فَاسْتَوَىٰ ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۖ﴾ (٧)

﴿ثُمَّ دَنَا فَتَدَلَّىٰ ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ﴾ (٨)

“It is only a revelation revealed. He has been taught by mighty in power. One free from any defects in body and mind then he rose and became stable. While he was in the highest part of the horizon, then he approached and came closer, and was at a distance of two bows length or near.” (An-Najm: 4-9)

This was on the earth; Jibreel drew near from above and moved closer; i.e., he approached Muhammad and revealed to His servant, the Messenger ﷺ the revelation from Allah which he placed on him.

But regarding the second time, He said:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ﴾ (١٢)

“And indeed he (Muhammad) saw him (Jibreel) at a second descent. Near a Lote-tree.” (An-Najm: 13-14)

This refers to Jibreel. However, Allah gave the angels ability to change from their original forms. So here, he came in human form.

His saying: “He sat down before the Prophet (ﷺ) making his own knees touch his knees”: that is, Jibreel made his knees touch the two knees of the Prophet (ﷺ), and he “placed his two palms on his thighs.” The scholars say (it means): he placed his palms on his own thighs and not on the thighs of the Prophet (ﷺ). That shows the student’s being mannerly in his sitting before the teacher; he should sit courteously, ready to listen to the lesson.

He sat in this manner and then said, “O Muhammad! Tell me about Islam”: He did not say: “O Messenger of Allah, tell me...” as was the custom of Bedouin Arabs who would say, “O Muhammad” whenever they came to the Prophet (ﷺ). But as for those who heard the teachings of Allah the Mighty and Sublime, they would not say, “O Muhammad”. They’ll rather say, “O Messenger of Allah” because Allah said in His Book:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۖ﴾

“Make not the calling of the Messenger among you as your calling one of another.” (An-Noor: 63)

And this includes calling his name to get his attention and his legislations when he orders or gives a prohibition. So, we should not hold his orders to be like the order of any other person such that we obeyed if we wanted or disobeyed if we choose to. Likewise, we should not take his prohibitions like the prohibitions of people which we may abstain from if we liked or still commit if we think otherwise.

Similarly when we call him; we should not call him as we would call ourselves saying: “O so-and-so”, as you would call your friend. You should rather say, “O Messenger of Allah!” But the Bedouins – due to their distance from knowledge and widespread ignorance amongst them -, when they come, they rather call him by his name saying, “O Muhammad”!

He said: “Tell me about Islam” i.e., “What is Islam?” The Prophet (ﷺ) then replied, “Islam is to testify that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah.”

This is the first pillar: You testify with your tongue by speech, and your heart by affirming that: There is no deity worthy of worship except Allah; i.e., no god deserves worship except Allah – free is He from all imperfections and Exalted is He.

Singling out Allah with worship (*Uloohiyyah*) stems from singling Him out for creation, control and sustenance of creation (*Ruboobiyyah*) because whoever directs worship to Allah has affirmed His *Ruboobiyyah* since the deity to whom worship is directed must be creator, sustainer and controller of the entire creation. He must also have perfect Attributes. For that reason, those who reject the

Attributes of Allah – the Mighty and Sublime – have great deficiencies regarding their worship because they worship non entity.

So the *Rabb* (creator, controller, sustainer etc) must be perfect in Attributes so that he'll be worshipped consequent upon the implications of the Attributes. Hence, Allah the Exalted said,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ﴾ (١٨٠)

“The Most Beautiful Names belong to Allah, so call on Him by them.” (Al-A'raaf: 180)

“...call on Him”, i.e., worship Him, achieve your objectives through employing His Names. So the word, *du'aa* (call) here includes the request related *du'aa* and praise related *du'aa*.

The point is that he said, “That you testify that: None has the right to be worshipped except Allah”: Hence, there is none among the creatures deserving of worship; not a close angel nor a sent messenger or sun or moon or tree or stone or land or sea or a saint or truthful person or martyr: None has the right to be worshipped except Allah alone.

This is the expression Allah sent all the Messengers with. Allah the Exalted said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ (٢٥)

“And We did not send any Messenger before you but We inspired him [to say] ‘None has the right to be worshipped except I, so worship Me (Alone).’ (Al-Anbiyaa: 25)

He the Exalted also said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ (٣٦)

“And verily, We have sent among every Ummah a Messenger [saying] ‘Worship Allah (Alone), and avoid Taghoot...’ (An-Nahl: 36)

Meaning, stay away from joining partners with Allah.

If an individual truly understands and acts upon this expression; saying it from his heart and sticking to its implications in the matters

of Faith and good deeds; he will enter the Paradise. The Prophet (ﷺ) said, “Whoever has his last statement in this world as: *Laa ilaaha illa Allah* (There is no deity worthy of worship except Allah) will enter the Paradise.”⁽¹⁾ May Allah make us and you among them.

His saying: “and that Muhammad is Allah’s Messenger”: i.e., you should testify that Muhammad, the son of Abdullah of the Hashim tribe of Quraysh, an Arab is Allah’s Messenger. He did not mention any other Messenger because he already abrogated every other religion. The entire message of the Messenger (ﷺ) abrogates every other religion preceding it.

So, all religions are null and void with the advent of the Messenger (ﷺ). Hence, the religion of the Jews is null; likewise the religion of the Christians is null and unacceptable in the sight of Allah according to Allah’s saying:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be among the losers.” (Al-Imran: 85)

They exhaust themselves in acts of worship they themselves innovated, putting in tremendous efforts; but all in vain, it will not profit them any bit neither will it be accepted from them.

His saying: “*And he shall be on the last Day among the losers*”: if at all they profit in this world, they will never profit in the Hereafter because their religion is vain. So, those among the Christians today who claim ascription to ‘Eesaa bin Maryam (عليه السلام) are liars; ‘Eesaa is free from them. If he were to come now, he will fight them; and he will descend during the End times and not accept anything except Islam. He will break the cross, kill the pig, abrogate the protection fee from non-Muslims; he will not collect it from any one. He will not accept anything from anyone except Islam.

His saying: “and that Muhammad is Allah’s Messenger”: That is, to

1 Reported by Aboo Daawood in the Book of Funerals, Chapter on Encouraging the Dying Person to Speak; no. 3116, and Imam Ahmad in Musnad (5/ 247), and al-Haakim in al-Mustadrak (1/35). He graded it Authentic on the conditions of both of them (i.e., Al-Bukhaari and Muslim), and Adh-Dhahabee agreed with him.

the entire creation as Allah the Exalted says:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ (١)

"Blessed be He Who sent down the criterion to His slave that he may be a warner to the whole world." (Al-Furqaan: 1)

Allah the Exalted also says:

﴿قُلْ يَتَايَهُمُ النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ (١٥٨)

"Say (O Muhammad): 'O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. Laa ilaaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allah and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allah's Word 'Be' - and he was, i.e. 'Eesa (Jesus) son of Maryam (Mary and follow him so that you may be guided." (Al-A'raaf: 158)

So he is a Messenger to all the creatures.

He (ﷺ) swore that, "No one among these Jews or Christians will hear of me and then die without believing in the message I was given except that he will be among the dwellers of the Fire."⁽¹⁾

Hence, we believe and affirm that the entire Christians and Jews and others among the disbelievers are all among the dwellers of the Fire because of this affirmation from the Prophet (ﷺ); the Paradise is forbidden for them since they are disbelievers, enemies of Allah the Exalted and His Messengers ﷺ. They are enemies to Ibraaheem, Nooh, Muhammad, Moosa, 'Eesaa and the entire Messengers ﷺ.

His saying: "That you testify that: there is no deity worthy of worship except Allah" comes along with his saying, "and that

1 Reported by Muslim in the Book of Eemaan, Chapter on the Obligation of Eemaan in the message of our Prophet, Muhammad (ﷺ) to the entirety of mankind; no. 153.

Muhammad is Allah's Messenger" because whoever believes that: there is no deity worthy of worship except Allah will give worship to Alone; and whoever affirms that Muhammad is the Messenger of Allah will follow Allah's Messenger and not his own desires. Hence, they are both considered as a single pillar among the pillars of Islam since they both return to a single thing: Making worship pure. Worship cannot be made pure except through the meanings of the two statements of testimony: Testimony that there is no deity worthy of worship except Allah by which sincerity is attained, and that Muhammad is Allah's Messenger by which following is achieved.

His saying **"and that Muhammad is Allah's Messenger"**: You must testify upon your tongue and affirm with your heart that Muhammad is Allah's Messenger as Allah the Exalted says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)﴾

"And We have not sent you only as a mercy to the whole world."
(Al-Anbiyaa: 107)

And that he is the end of the Prophets as Allah the Exalted said:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (١٠٨)﴾

"Muhammad is not the father of any man among you, but the Messenger of Allah, and the last of the Prophets..." (Al-Ahzaab: 40)

So there is no other Prophet after him and whoever claims being a Prophet after him is a disbeliever, liar, and whoever accepts such claim is a disbeliever too. This testimony necessitates following his legislations and lines of conduct, and not innovating anything in his religion. Hence, we say: The people of Innovations who invent new things into the legislations of the Messenger (ﷺ) have not truly implemented the testimony that: "Muhammad is Allah's Messenger" even if they claim that, "we love and respect him." Because if they truly love him and respect him properly, they will never proceed before him neither will they innovate into his religion something which was not part of it.

Consequently, Innovation really implies denigration of the Messenger of Allah (ﷺ); as if the Innovator is saying: "the Messenger (ﷺ) has not completed the religion and the legislations since there are aspects of worship and laws he did not bring"! In addition,

Innovations have another evil; really grievous, and that is the point that they contradict Allah's saying:

"This day, I have perfected your religion for you." (Al-Maidah: 3)

And that is because if Allah the Exalted has perfected the religion, it means there is no other than what the Messenger ﷺ has brought. But the Innovators make approvals in Allah's religion of things extraneous to it such as *Tasbeehaat* (formulas of glorification), *Tahleelaat* (saying *Laailaaha illa Allah*) and actions among other things. So in the real sense they are liars considering His saying:

"This day, I have perfected your religion for you." (Al-Maidah: 3)

Likewise, they implicitly accuse the Messenger of Allah (ﷺ), faulting him that he did not perfect the religion for mankind – and far is he from that!

From the aspects of proper affirmation that Muhammad is Allah's Messenger is for you to accept what he says; it is incumbent on you to accept every authentically related report from him. You should not contradict it with your own intellect or suppositions and impressions because if you only believe in what your own intellect accepts you'd not truly believed. You're rather a follower of your own desires, following your own opinions. But the person who truly believes in the Messenger ﷺ would say when he finds authentic narrations that: We have heard, we believe and accept.

But for him to say: "Why this?" Or "How can that be?" Such an individual is not truly a believer and for that reason, we fear for those who rule just according to their own intellects when anything comes to them from the Messenger – ﷺ -. Because they only accept whatever their own intellects dictate – which undoubtedly is deficient –; they would not have truly believed in the Messenger (ﷺ) and they would not have truly testified that he is Allah's Messenger (ﷺ). The weakness they have regarding this statement of testimony would be according to the level of the doubts they nurse regarding what he – peace and blessings be upon him – says.

Similarly, from the aspects of affirming that: "Muhammad is Allah's Messenger" is that we do not go overboard regarding him, ascribing to him, ranks higher than where Allah has placed him, like those who believe that the Messenger (ﷺ) removes difficulties to such an extent that they ask the Prophet (ﷺ) directly near his grave to remove

their afflictions and bring good to them. This is extremism regarding the Messenger ﷺ and joining partners with Allah – the Mighty and Sublime! No one is capable of doing that except Allah – free is He from all imperfections.

And after the Prophet (ﷺ) has passed away, he cannot bring anything to even himself.

When the companions were struck with drought during the time of the leader of the believers, Umar bin al-Khattaab – may Allah be pleased with him -, and they gathered at the Prophet's mosque to supplicate for rain, they did not go to the graveside asking the Messenger or saying, "Supplicate to Allah on our behalf or intercede for us before Allah to send us rain." Umar said while supplicating to Allah, "O Allah! We used to supplicate to You by means of our Prophet (ﷺ) and You would grant us rain. But we now supplicate to You by means of the uncle of our Prophet; so grant us rain."⁽¹⁾ Thereupon, Umar asked al-Abbass to stand up and supplicate to Allah the Exalted to send down rain.

Why? Because the Prophet (ﷺ) is dead; he has no deeds after his death; he had said, "When a person dies, his deeds stop except three: A continuous charity, beneficial knowledge and a righteous child supplicating for him."⁽²⁾

Hence, the Prophet (ﷺ) can not do anything; he can never supplicate for you while in his grave. So whosoever ascribes a rank to him beyond his actual status Allah has ranked him such an individual has not portrayed the testimony that: "Muhammad is Allah's Messenger"; he's rather claiming that Muhammad shares the Attributes of *Ruboobiyyah* as Allah since his being a Messenger means he is a servant that must not be worshipped and a Messenger that must not be belied. In our daily Prayers, we say: "I testify that there is no deity of worship except Allah, and that Muhammad is His servant and Messenger.

So we would say to those who go overboard regarding the Messenger of Allah (ﷺ), who place him beyond his rank Allah has placed him, that: "You have not implemented the testimony that there is no deity worthy of worship except Allah, neither have you fulfilled

1 Reported by Al-Bukhaari, Book of Supplication to Seek Rain, Chapter on the People's Asking the Leader To Supplicate for Rain During Drought; no. 1010.

2 Reported by Muslim, Book on Will, Chapter on What the Individual Gains of Rewards after His Death; no. 1631.

the testimony that Muhammad is Allah's Messenger.

In a nutshell, these two statements of testimony have great significance; the entirety of (the religion of) Islam is based on them both. For that reason, if an individual seeks to discuss the matters regarding them in terms of utterances, deductions and pointers, it would take days! However, we have only given some pointers regarding what they entail. We ask Allah the Exalted to make us and you among those who truly implement them in our creed, utterances and deeds.

The Second Pillar: Establishing the Prayer

The *Salaah* is so named because it is a *Silah* (connection) between the servant and Allah. When the individual stands up to pray, he consults and converses with his Lord as is established in an authentic hadeeth from Abu Hurayrah (may Allah be pleased with him) from the Prophet (ﷺ) that Allah – free is He from all imperfections and Exalted is He – said, “I have divided the Prayer into two parts between Myself and My servant; and My servant shall have what he asks for. When he says, ‘*All praise is to Allaah the Rabb (Lord) of the universe*’, Allah the Exalted says, ‘My servant has praised Me.’ And when he says, ‘*The Compassionate the Merciful*’ Allah the Exalted says, ‘My servant has eulogized Me.’ When he says, ‘*The only Owner of the Day of Recompense*.’ Allah would say, ‘My slave has extolled Me.’ And when he says, ‘*You (alone) we worship and You (Alone) we ask for help*’, Allah would say, ‘This is between Me and My servant and My servant shall have his request.’ When he says, ‘*Guide us to the straight way*’, Allah would say, ‘This is for my servant, and My servant will have what he requests.’”⁽¹⁾

Consider the conversation and consultation between the individual and his Lord; yet many of us are heedless during the consultation. You find them turning left and right even though he is talking to the Knower of the contents of hearts – the Mighty and Sublime. And that is ignorane and nonchalance on our own part.

What is incumbent on us – and we ask Allah to help us in that regard – is to pay attention during the Prayer for us to fulfill our obligations and so that we could benefit therewith because the rewards of the

1 Reported by Muslim in the Book of the Prayer, Chapter on Obligation of Reciting the Faatihah in Every Unit of the Prayer; no. 395.

Prayer is for the complete Prayer. Hence, we all recite the verse:

﴿....وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ....﴾

“...and perform Salaah. Verily, Salaah prevents from Al-Fahishah (i.e. great sin of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)...” (Al-Ankabut: 45)

Yet, the individual would perform the Prayer and he will not find his heart increasingly hating obnoxious things or loving good compared to his condition before entering the Prayer. That is to say, the heart neither shudders nor benefits because the Prayer was deficient. This Prayer is the greatest pillar of Islam after the two statements of testimony.

Allah – the Mighty and Sublime – enjoined it upon His Prophet, Muhammad (ﷺ) directly without an intermediary. He made it obligatory on him in the highest place any human being ever reached on the most eminent night Allah’s Messenger (ﷺ) ever had: the Night of the Journey to the Farthest Mosque; he had made fifty units obligatory on him for everyday day and night. These are four issues:

Firstly: Its legislation was not as of Zakaat, the Fasting and Hajj; it was rather directly from Allah the Exalted to the Messenger ﷺ.

Secondly: With respect to place; it was in the highest location any human being reached

Thirdly: With regards to time; it was during the most eminent night Allah’s Messenger (ﷺ) ever had; and that was the Night of the Journey to the Farthest Mosque.

Fourthly: Pertaining to its number; the Prayer was not legislated to be just one; fifty Prayers were rather legislated showing that Allah loves it and that He loves that His servant is regularly engaged in its observance.``

However, Allah makes everything have their causes. When the Messenger ﷺ was descending, having submitted to Allah’s order and satisfied with Allah’s legislation, he passed by Moosa عليه السلام who asked him, “What has Allah legislated upon your nation?” He answered, “Fifty Prayers every day and night.” Moosa warned, “Your nation will not be able to do that; I have tried people before you and made

great efforts. Go back to your Lord and ask Him to reduce it for your nation!”⁽¹⁾

So, he returned to Allah and continued to go back between Moosa (عليه السلام) and Allah the Mighty and Sublime till Allah reduced it to five. But out of His favour and bounties, Allah said, “It is only five in your actions but fifty on the scales.” This is not from the aspects of rewarding good deeds in ten folds; it is rather out of a single deed substituting fifty. These five Prayers substitute fifty; as if we observe fifty Prayers, every Prayer is a good deed for ten of its kind. Because if this were from the angle of rewarding good deeds in folds there wouldn’t be any difference between the Prayers and other good deeds. But this is special; observe five Prayers as if you observe fifty.

He said it is five in your action but fifty on the scales pointing to the significance of these Prayers. Hence, Allah – free is He from all imperfections – obligated it upon His servants during the day and night, five times as a matter of obligation. You must consult Allah during the day and night five times. If an individual has five meets with the king daily, that would be counted as from his virtues and he’ll be extremely over that, saying: “I sit with the king five times everyday.”

But you consult with the King of all kings – the Mighty and Sublime – at least five times everyday why then should you not be happy about it? Give thanks to Allah for this great favour and observe the Prayer.

The Prophet’s saying, “that you observe the Prayer” i.e., you observe them properly complete with their conditions, pillars and obligations.

Among is most important conditions are:

Time: Allah the Exalted said:

﴿...إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (١٠٣)

“... verily, the Prayer is enjoined on the believers at fixed hours.”

(An-Nisa: 103)

Since the Prayers are five, their times are five too for those without

1 Part of a lengthy hadeeth reported by al-Bukhaaree in the Book of the Beginning of Creation, Chapter on Mentioning the Angels – may Allah’s peace and blessings be upon them -; no. 3207, and Muslim, Book on Eemaan, Chapter on Ascending with the Allah’s Messenger (ﷺ) to the Heavens and the Obligation of the Prayer; no. 163.

approved excuses and three for the people with accepted excuses; those who are allowed to combine the Prayers. The Dhuhr and Asr would be observed during a time and the Magrib and 'Ishaa will have a time as well, in as much as it is allowed for them to combine the Prayers. And the Fajr Prayer too has a time. Hence, Allah the Mighty and Sublime said,

﴿ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ﴾

“Perform the Prayer from mid-day till the darkness of the night and recite the Qur’aan in the early dawn (i.e. the Morning Prayer).” (Al-Israa: 78)

And He did not say, “...from mid-day till the appearance of the dawn...”. He rather said, “...*till the darkness of the night*” and “darkness of the night” is mid-night because the darkest part of the night is during mid-night because at mid-night, the sun is farthest. Hence, the most preponderant view is that the five times are as follow:

1- *Fajr*: from the appearance of the main dawn – the crossing whiteness in the sky – till sunrise.

Here I should caution that: The Umm al-Qura Table has the Fajr call-to-prayer five munites before throughout the year. So whoever prays at its first call would be considered to have observed that Prayer before its time. We have experimented this using astronomical calculations and naked-eye observations. Therefore, it should not be relied on for the Fajr call-to-prayer because it is earlier (than the actual time). And this is a serious matter; if you make the opening *Takbeer* for the Prayer before the time, your Prayer – which had not become obligatory (and you performed) - is not valid.

Many of those resident in the hinterlands where light is not so much around them have told me that they would not note the dawn until about a quarter of an hour after the time on the Table; that is to say; twenty or fifteen munites after. But the Table prepared through Astronomical calculations has five munites between it and the Umm al-Quraa Table.

In any case, the time for the Fajr Prayer is from the time of the actual dawn – the spreading whiteness in the sky – till sunrise.

2. The Dhuhr Prayer is from the sun’s descending the Zenith till

when the shadows of every thing. But that is after deducting the length of the shade when the sun was at the zenith; because especially during the rainy season, it would have a shadow northwards. However, that is not considered; we would rather pay attention to the shadow; as long as it is still reducing, the sun has still not descended the zenith and when it starts the slightest increment, then the sun has descended. Place a mark on where the shadow started to increase and when the shadow becomes as long as the shadow of the object, then the time of the Dhuhr Prayer ends and the 'Asr Prayer-time starts.

3. And the time for the 'Asr Prayer continues till the sun reddens, and acceptable due to necessity at sunset.

4. The time for the Magrib Prayer is sunset until the twilight disappears which varies. Sometimes, there may be an hour and a quarter between sunset and the disappearance of the twilight and at other times, an hour and thirty-two minutes. So, the time for 'Ishaa now with the people is acceptable; an hour and thirty minutes after sunset.

5. The time of the 'Ishaa Prayer is from after the time of Magrib till mid-night. That is, you estimate the time between sunset and appearance of the dawn and halve it. That is the time of the 'Ishaa Prayer. There are benefits connected to this:

If a lady becomes pure from her menstrual course in the third part of the night, it is neither obligatory on her to observe the 'Ishaa Prayer nor the Magrib Prayer because she only became pure after their times.

It is authentically related in Saheeh Muslim from the hadeeth of Abdullah bin 'Amr bin al-'Aas that the Prophet – alayhi as-salaat was-salaam – said, **"The 'Ishaa Prayer time is up to mid-night."**⁽¹⁾

There is not any hadeeth from Allah's Messenger (ﷺ) showing that the time for the 'Ishaa prayer extends up to the appearance of dawn. Hence, the preponderant view is that it ends at mid-night. And the noble verse indicates that as well because it disconnects the time of the Fajr Prayer from the times for the other four Prayers:

"...perform the Prayer from mid-day"

Meaning, when it crosses the zenith

"...till the darkness of the night."

1 Reported by Muslim in the Book of Mosques and the Places of Prayer, Chapter on the Times for the Five Daily Prayers; no. 612.

Allah connected them both because they have nothing disconnecting them. From the end-time of the Dhuhr Prayer, the 'Asr time commences and from the end time of 'Asr, the Magrib time for the Prayer begins and from the end period of the Magrib Prayer, the 'Ishaa time starts. As for the Fajr Prayer, He the Exalted said:

"...and early morning recitation (the Subh Prayer). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by angels)."

So the Fajr Prayer is not connected to any Prayer before or after because between it and the Dhuhr Prayer, we have a half of the day, and between it and the 'Ishaa Prayer, we the other half of the night.

You should understand that the Prayer observed before its due time will not be accepted; in fact, if the praying-person gives the opening *Takbeer* and commences the Prayer it will not be accepted as observance of an obligatory Prayer because its time is specified and it is not sound before its (stipulated) time. Another example is if the individual wants to commence the Ramadan fasts by, even if by a day or two, it will not be accepted as Ramadan Fast. Likewise, if he makes the *Takbeer* of commencement of the Prayer, before the time of that Prayer, such Prayer will not be accepted from him as observance of obligation.

But if such an individual is ignorant, not knowing, it becomes a supererogatory prayer for him and obligatory upon him to repeat the compulsory prayer. But if he observes it after its time, it will come under one of two situations:

A. He may be excused for Ignorance or forgetfulness or sleep; these will be accepted.

Ignorance: For instance, if he does not know that the time had reached and passed; there is no blame on such person, he'll observe the Prayer whenever he knows the time and it will be accepted of him because he has a (valid) excuse.

Forgetfulness: such as when the individual was busy with something serious which got him engaged and distracted till the time passed. Such person will observe the Prayer even after the time had passed. Likewise sleep; if an individual sleeps hoping to stand up when the call-to-prayer is made but he overslept and did not hear the call-to-prayer nor the alarm he had placed by his bedside till the

time passed; he will observe the Prayer when he wakes up according to the statement of the Messenger (ﷺ) that: “Whoever sleeps leaving a Prayer or forgets it should observe it when he remembers it. He has no atonement except that.”⁽¹⁾

B. As regards the second situation: when he deliberately delays the Prayer till its time passed without any (approved) excuse; the scholars all agree that he is a sinner, disobedient to Allah the Exalted and His Messenger (ﷺ).

Some scholars even say: he becomes a disbeliever thereby – we ask Allah for wellbeing! So, the scholars agree that if he delays the Prayer till after its prescribed time without valid excuse, he is a disobedient sinner; but some among them hold that he is a disbeliever although the majority – and that is the correct view – hold that he is not a disbeliever. However, they have difference of opinion regarding if he observes it in that condition; that is, after deliberately delaying it till its time passed without valid excuse and then observes it. Some say: It will be accepted because he returned to the right thing and for the reason that, if the Prayer of the individual who forgets will be accepted after its time had passed, then likewise the prayer of the one who left it deliberately.

However, the correct view, supported by evidences is that it will not be accepted from him if he intentionally postpones it till its time passed even he observes it a thousand times! And that is based on the statement of the Prophet ﷺ that, “Whoever does a deed which we have not approved will have it rejected.”⁽²⁾ That is, it will be rejected, not accepted in the sight of Allah. This individual who knowingly delays the Prayer till its time passed without any valid excuse would have observed the Prayer – when he performs it – based on other than Allah’s command and His Messenger’s order. So, it will not be accepted.

As for the person in difficult situation; he is excused. Hence, the Law-Giver ordered him to observe it when his difficulty goes away. But the person without approved excuse, if he remains praying

1 Reported by Al-Bukhaari in the Book of Times of Prayer, Chapter on the One Who Forgets A Prayer Observing it When He Remembers; no. 597, and Muslim in the Book of Mosques and the Places for the Prayer, Chapter on Repaying Missed Prayer; no. 684.

2 Its reference has preceded.

throughout the year, that Prayer he willingly left till its time elapsed without excuse will not be accepted from him. Rather, he should seek repentance with Allah and rectify his ways, giving more good deeds and asking for forgiveness, “And whoever turns in repentance, Allah grants him repentance.”

The Second condition for observing the Prayer: Purification:

No Prayer will be accepted without purification. The Prophet (ﷺ) said, “The Prayer of anyone among you will not be accepted if he falls unclean without purification”⁽¹⁾ So, the individual must get purified as legislated; if the impurity is minor such as urinating or feces or when he passes wind or (deeply) sleeps or eats the flesh of camels, he’ll only perform the Ablution.

The obligations of the Ablution are as follow:

Washing the face and the two arms to the elbows, wiping the head and washing the feet to the ankles as Allah ordered in His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى

الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۖ﴾

“O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, rub your heads, and wash your feet up to the ankles.” (Al-Maidah: 6)

And part of the head: the two ears; and part of washing the face is to gargle in the mouth water and sniff the water. These four parts must be cleaned during Ablution; three should be washed and one should be wiped.

As for *Istinjaa* (cleaning up with water after emptying the bowels) or *Istijmaar* (cleaning up using stone after urinating or defecating): that is the act of removing impurities and they have no connection with the Ablution. If an individual urinates or passes feces and then makes *istinjaa* and goes about his business; and when the time reaches (for the Prayer) he should make the Ablution by washing the four limbs without necessarily making *Istinjaa* which is a way of removing impurity and whenever it is removed, washing that area is

1 Reported by Al-Bukhaari in the Book of Ablution, Chapter on The prayer will not be Accepted Except When Performed in the State of Purity; no. 135, and Muslim, Book of Purification, Chapter on Purifying for the Salaat; no. 225.

not necessary any more except if one needs to empty the bowels again.

The correct thing however is that: if he forgets to make *istijmaar* as stipulated and then makes the Ablution, his Ablution is valid because there is no connection between the *istijmaar* and the Ablution. But if he became of filth with major impurity such as sexual impurity; then he must have the ritual bath and get the water to all parts of his body according to Allah's saying:

"If you are in a state of Janaabah (i.e. after sexual discharge), purify yourselves (bathe your whole body)." (Al- Maidah: 6)

And that includes gargling and sniffing water because they are both included in the face. So, it is obligatory to purify them both as is compulsory to wash the forehead, the cheek and jaw. During the ritual bath, the obligatory thing is that water touches the entire body whether you start by washing the head or chest or back or lower limbs or you even just plunged into a pool and came out intending to have the ritual bath.

Making an Ablution while performing the ritual bath is supererogatory and not obligatory; it is recommended to make Ablution before the bath. But after having the ritual bath, there is no need making an Ablution again because it has not been reported authentically from the Prophet (ﷺ) that he made Ablution after having the ritual bath.

But if you don't find water or the individual is sick and fears using water (may aggravate the condition) or due to severe cold, not having anything to warm up with; then he should make the *Tayammum* based on Allah's saying:

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا

مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ﴾

"But if you are ill or on a journey, or any of you comes from the toilet, or you have been in contact with women, and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands." (Al-Maidah: 6)

So, Allah explained the condition of journeying or sickness that he should rather make the *Tayammum* in both cases if he does not find

water during the journey.

As for fear of cold, its evidence is contained in the story of ‘Amr bin al-‘Aas – may Allah be pleased with him – that: “The Prophet (ﷺ) sent him on a Military campaign and he had wet dream. He made the *Tayammum* and observed the Prayer leading his companions. When they returned to the Prophet (ﷺ), he said, ‘O ‘Amr, you observed the Prayer leading your companions while in the state of sexual impurity?’ He answered, ‘Yes, O Messenger of Allah. I remembered Allah’s saying: *And do not kill yourselves (nor kill one another). Surely, Allaah is Most Merciful to you* (An-Nisa: 29) and feared the cold so I made the *Tayammum* using the earth and I prayed.”⁽¹⁾

The Prophet (ﷺ) approved it and did not ask him to repeat it because whoever fears harm is like the one already harmed even though that is on the condition that the fear is preponderating or absolutely waited. As for mere imaginary scare; then that is amounts to nothing.

You should understand that purifying through the *Tayammum* takes the place of the Ablution; it does not get vitiated except by the nullifiers of Ablution or the absence of the circumstances leading to the *Tayammum ab initio*. So, whoever performs the *Tayammum* due to lack of water and then finds water he should purify using water because Allah only made the earth a means of purifying in the absence of water. In the hadeeth reported by the collectors of the *Books of Sunan* on the authority of Abu Hurayrah from the Prophet (ﷺ), it says, “The pure earth is the means of purification for the Muslim – or that he said, the Muslim’s purifying agent – even If he does not find water for ten years. But when he finds water he should have it touch his body because that is better.”⁽²⁾

In *Saheeh al-Bukhaaree*, it occurs in the lengthy hadeeth of ‘Imraan bin Husayn in the story of the man who stayed away from observing the Prayer with the Prophet (ﷺ). He then asked the man, “What prevented you from observing the Prayer with us?” The man said, “I got sexually impure and there is no water.” The Prophet (ﷺ) replied, “Use the earth; that is sufficient for you.” And when water came, the

1 Reported by Abu Daood (334) Haafedh said in Fathul- Baree(1/ 541) : “Its Isnaad is strong”

2 Reported by Abu Daood (332, 333), At-Tirmidhee (124) and he said: ‘Hassan Saheeh’ Imaam Ahmad in Musnad (5/ 146, 147, 155, 180). Al-Albaanee graded it authentic as it is contained in Saheehul-Jaami (1666).

Prophet (ﷺ) gave him water and said, “Use it on your body”; i.e., have your bath with this. This shows that when water becomes available, the *Tayammum* becomes void. And this – and all praise belong to Allah – is a basic rule even among the rank and file of the people. That would say, “When water becomes available, the *Tayammum* becomes void.”

But without water while the condition persists, it substitutes the Ablution and is not nullified even when the time (for the prayer) elapses. So if an individual makes the *Tayammum* while on a journey and he has no water; he makes Ablution for the Dhuhur Prayer – for instance -, and he remains without getting impure the time of the ‘Ishaa Prayer, it is not obligatory on him to repeat the *Tayammum* because the *Tayammum* is not nullified by the passing of the time (for the Prayer) since it is a legislated means of purification as well. Allah – the Exalted said in the Noble Qur’aan:

“...and rub therewith your faces and hands. Allaah does not want to place you in difficulty, but He wants to purify you.” (Al-Maidah: 6)

So Allah explained that the *Tayammum* purification is an approved purification. And the Messenger (ﷺ) said, “The entire earth is made a place of worship and purifying for me.”⁽¹⁾ That is, something that purifies, “So whoever in my Ummah that the Prayer meets should observe the Prayer.” And in another narration it says, “He has his place of worship and means of purification.”⁽²⁾ Meaning; he should therefore, purify and observe the Prayer.

This is among the important matters regarding the observance of the Prayer: Sticking to purification.

You should know that from the aspects of sticking to purification is: Removing impurities from your clothes and body and the place of worship where you observe the Prayer. These places must be kept clean: the body, cloth and praying-place.

1. As for the clothes, that is because the Prophet (ﷺ) ordered the women who observe the Prayers in the garments they wore while menstruating to clean-off whatever blood that reaches the garments. She should scratch it off with her fingernails, rub her thumb and first

1 Its referencing had preceded.

2 This version was collected by Imam Ahmad in the Musnad (5 / 248).

fingers on it and then wash it off.⁽¹⁾

One day he led his companions in Prayer while wearing a shoe and removed the shoe. The people followed suit and removed their shoes too. After the Prayers he asked why they removed their shoes. They answered that: We saw you removing your shoes and so we removed ours too. He then said, “Jibreel came and informed me they have impurities.”⁽²⁾ This indicates that impurities must be avoided on wears.

2. As regards place: its evidence is that a Bedouin came and urinated somewhere inside the mosque; that is to say, in a part of the Prophet’s mosque. But he was a Bedouin, and the common thing among the Bedouins is ignorance. So the people shouted at him and warned him. But the Messenger (ﷺ) in his wisdom prevented them and said, “Leave him alone.” After he finished urinating, the Prophet (ﷺ) called him and said to him, “It is not proper to urinate or defecate in these mosques. They are for the remembrance of Allah the Mighty and Sublime, Prayers and the recitation of the Qur’aan.”⁽³⁾

Then the Bedouin prayed, “O Allah be shower blessings on me and Muhammad; and do not shower blessings on any one along with us” just because the companions reprimanded him. As for the Prophet (ﷺ), he spoke to the man gently and so, he thought that the mercy should be restricted and not generalized. So he said, “O Allah shower blessings on me and Muhammad; and do not shower blessings on any one along with us.”

It was mentioned that the Messenger (ﷺ) said to him, “You have restricted something wide, O brother of the Arabs.”⁽⁴⁾ Thereafter, the Prophet - alayhis-salaat was-salaam - ordered that a bowl of water be poured on the urine, to clean the place.

3. As regards purifying the body: It is established in the two *Saheehs*

1 Collected by al-Bukharee in the Book of Menstruation, Chapter on Washing the Menstrual Blood; no. 307, and Muslim in the Book of Purification, Chapter on Blood being Impurity and How to Wash it Off; no. 291.

2 Collected by Aboo Daawood in the Book of Prayers, Chapter on Praying in Shoes; no. 650, and Imam Ahmad in the Musnad (3/20, 92).

3 These reports are collected by Muslim, the Book of Purification, Chapter on the Obligation of Washing-off Urine and Other Impurities When they Pour in the Mosque; no. 285.

4 The supplication of the Bedouin and the reply of the Prophet (ﷺ) are reported by al-Bukhaaree in Book of Purification, Chapter on the Obligation of Washing the Urine and Other Impurities when they Pour in the Masjid; no. 285.

from the Hadeeth of Abdullah bin Abbass – may Allah be pleased with them both - that the Messenger (ﷺ) passed by two graves and then said, “They are both certainly being punished; but they are not been punished for something big. As for the first of them, he does not avoid his own urine – and in another version -, he does not keep away from urine. But the other, he goes about with slander.”⁽⁵⁾ And the refuge is with Allah.

This indicates that: Urine must be avoided; likewise, other impurities. But if, for example, the individual is in the wild and his clothes become stained with impurity and he has not any means of washing it; will he have to make the *Tayammum* for his Prayers in such a cloth?

He will not make the *Tayammum*; likewise, if his body; whether his feet or hand or shank or arm touches an impurity while in the wild without any means of washing the filth; he will not make the *Tayammum* because the *Tayammum* is to purify (the individual) alone from the filth. But as for impurities (on the clothe or body); the *Tayammum* should not be made for such since the impurity is a specific filth which would only be removed to be purified. If that is possible; (so be it), otherwise, it remains until it can be removed. Allah knows best.

Rulings regarding rubbing the leather socks and bandages:

It had been explained that the Ablution is related to four limbs of the body: the face, the two hands, the head and the two feet. As for the face, it should be washed. As regards the two hands, they should be washed too. However, the head will only be wiped while the two feet will be washed or wiped. Two will be washed, one wiped and one will either be wiped or washed.

As for the face, it is not to be wiped except if it is bandaged; i.e., when it has a covering over a wound on it and the like. If - for example – an individual covers his face with something against the heat of the sun or the like, it should not be wiped; the covering will rather be removed and the face washed. Except in the circumstance of dire necessity; then he will wipe the face covering as a substitute for washing.

5 Collected by al-Bukhaaree in the Book on Ablution, Chapter on: It is among the Major sins not to avoid urine; no. 216, and Muslim in the Book of Purification, Chapter on Evidence for Urine being Impurity and the obligation of keeping away from it; no. 292.

But regarding the two hands, they must not be wiped too, they should rather be washed except in the circumstance of dire necessity such as an injury that could be worsened using the water and so, he covers them with a wrapper or gloves to prevent water from touching them. Then there is no blame rubbing over them like the bandages due to the dire necessity.

As for the head, it should be wiped. Purifying it is lesser than any other. As such, if a woman has her hair decorated with henna, or the individual in the state of consecration for Hajj mats his hair as the Prophet ﷺ did, then he could wipe over this matted hair, and there is no need removing it.

4. As regards the two legs, they could be washed and wiped. Hence, the noble Qur'aan has come with two modes of recitation regarding His saying: "*Wa arjulakum (and your feet)* with a *Fatha* and *Kasrah* sign. In a reading, it says *arjulakum* and in another, it says, *arjulikum*. The reading with *Kasra* sign, i.e., *wa arjulikum* conjoins with the phrase, *biru-usikum (and wipe your heads)*; and so it becomes, "and wipe your feet."

But the reading, *arjulakum*, it is conjoined with His saying – the Exalted -, "...*wash your faces*" thereby meaning; and wash your legs.

But in what circumstance is the feet wiped?

The feet are wiped if the individual wears the woolen or leather socks even though based on four conditions:

The first condition: Purification: that is, that the two leather or woolen socks are pure. If it were of an impure leather material, it is not allowed to rub over them since the impure is filth and it cannot be made clean no matter how much it is rub and washed. Additionally, if they are both from impure material, it is known that the individual cannot observe the Prayer while wearing them. So it is not proper basically to rub over them.

The second condition: that he wears them both after haven performed the Ablution; if he wears them after making the *Tayammum*, he is not allowed to wipe over them. If a traveler wears the socks after in the state of purification through *Tayammum* and arrives the city, he should not wipe over them because he wore them after purification through *Tayammum* and purification through *Tayammum* has to do with just the face and palms, it has no connection with the feet.

Therefore, the condition would be deduced from the statement of the Prophet (ﷺ) to Mugheerah bin Shu'bah that, "I wore them both while in the state of purity."⁽¹⁾

The third condition: that it is done to get purified from minor impurities; i.e., during the Ablution. As for (the person on whom the ritual bath is due), he should not wipe over the socks or leather socks. He must remove them and wash the feet. So if an individual becomes sexually impure he must not wipe over the socks.

The fourth condition: that it is within the approved stated period; that is, a day and night for the resident, and three days for the traveler starting from the first time he wiped, cleaning from the filth. But the period before the first wiping is not counted as part of the period. For instance, if an individual wears it while in the state of purity at the time of the Fajr Prayer on a Tuesday and remains pure till he observes the 'Ishaa Prayer and sleeps on the night of Wednesday. When he wakes up for the Fajr Prayer, he wipes. The Tuesday will not be counted for him since it would be before the wiping; the counting would rather commence from the time of Fajr on Wednesday because the hadeeth of Alee bin Abee Taalib – may Allah be pleased with him – said, "The Messenger of Allah (ﷺ) specified three days and their nights for the traveler and a day and night for the resident."⁽²⁾

Safwaan bin Asaal said, "The Messenger of Allah (ﷺ) enjoined us not to remove our leather socks for three days during journeys except due to ritual impurity but when we defecate or unrinat or sleep."⁽³⁾ So, what matters is when we wiped and not when we wore the socks nor the state of filth we got into after wearing the socks.

Hence, the resident will complete a day and its night; i.e., twenty-four hours, while the travelling person will make three days and their nights; i.e., seventy hours. So if an individual wipes while at home and then travels before the completion of the period; he'll complete it by counting the three days of the traveler.

1 Its reference was mebtioned earlier.

2 Its reference had preceded.

3 Reported by At-Tirmidhee in the Book of Purification, Chapter on The Traveler and Resident's Wiping Over the Socks; no. 96, and said, "It is Hasan Saheeh", and an-Nasaaee in the Book of Purification, Chapter on the Period for the Wiping Over the Leather Socks for the Traveler; no. 127, and Ibn Maajah, the Book of Purification, Chapter on Performing the Ablution Due to Sleep; no. 478, and Ibn Khuzaymah graded it authentic.

For instance: If he wears the socks today and observes the Fajr Prayer and then wipes during the time of Dhuhur and travels after Dhuhur. He'll complete the three-day period; he will wipe for three days. On the other hand, if he wipes while on a journey and then arrives home, he'll complete the period of the resident because consideration is given to what he ends with and not how he started. What matters regarding journeying or being at home is what he ends with and not what he began with.

This was what Imam Ahmad – may Allah shower blessings on him – finally adopted even though he used to say that: If the individual wipes while at home, and then travels he'll complete the wiping period of the non-traveller. However, he changed this view and held that: he'll complete the period wiping as a resident. It is not strange that a scholar would change his view since it is obligatory to follow the truth; so whenever the truth becomes clear to the individual, it becomes incumbent on him to follow it. Sometimes, more than four or five or seven different opinions may be reported of Imam Ahmad – may Allah shower blessings on him – on a matter, and he is a single individual.

At times, he expressly stated he was changing his view and sometimes, he did not state clearly. If he expressed that he was changing his first view, it is not allowed to ascribe the first opinion to him which he had dropped without mentioning the change. So it must be said that: "He had that view and then dropped it." But if he did not clearly state dropping the first opinion, all the opinions may be cited of him; that – for example: "He has two views" or "three views" or "four views."

Many reports were conveyed from Imam Ahmad because he stuck to narrations from the earlier generations; he depended on them and as such, the narrations would not come all at once such that he could explore them at an instance and conclude on an opinion. The reports would rather come gradually; today a hadeeth would reach him and on the second day, another hadeeth comes.

It is necessary to note that when the period lapses while the individual is still in a state of purity, his state is not vitiated (by the lapse in period). But if he becomes impure, then he has to remove the socks and wash the feet. Nevertheless, mere lapse of the period does not vitiate the state of ablution.

Similarly, if he removes them after wiping while in the state of purity, that does not invalidate the purity; he would remain in his pure state but when he intends to make another ablution he must wash his feet after he had removed it. The basic rule on this matter – so that it is not confused – is that: Whenever the wiped socks are removed it should not be returned to be wiped; the feet must be washed and then it could be returned.

The Third Condition: Facing the Qiblah

Facing the Qiblah is one of the conditions for the Prayer; the Prayer is not valid without it because Allah mentioned it and repeatedly ordered it. He – the Exalted – said,

﴿وَمِنْ حَيْثُ خَرَجْتَ قَوِّلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

شَطْرَهُ ۚ

“And wheresoever you start forth (for prayer), turn your face in the direction of Al-Masjid-Al-Haraam (at Makkah), and wheresoever you are, turn your faces towards it.” (Al-Baqarah: 150)

That is; in its direction.

When the Prophet (ﷺ) first reached Madeenah he used to face the direction of Bayt al-Maqdis, placing the Ka'bah to his back and Sham (ancient Syria) to his front. Later on, he wished that Allah – free is He from all imperfections and Exalted is He – would legislate something other than that. So he would turn his face towards the sky waiting for when Jibreel will come down with revelation that he should turn towards Allah's Sanctified House. Allah the Exalted says:

﴿فَلَنُؤَيِّدَنَّكَ قِبْلَةً تَرْضَاهَا فَوِّلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ

“Verily! We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al Masjid-Al-Haraam.” (Al-Baqarah: 144)

So Allah – the Mighty and Sublime – ordered him to face the Masjid al-Haraam; i.e., its direction. Three circumstances are exempted from the rule:

First: When the individual is unable such as the sick facing other than the Qiblah and he will not be able to face the Qiblah; the condition

of facing the Qiblah will be relieved in that condition according to Allah's saying:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ

نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾﴾

“So keep your duty to Allah and fear Him as much as you can.”
(At-Tagaabun: 16)

And His saying,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allah burdens not a person beyond his scope.” (Al-Baqarah: 286),

And the statement of the Prophet (ﷺ) that: “Whenever I order you to do a thing; do it according to your ability.”⁽¹⁾

Second: If the individual is in serious fear such the person fleeing from the enemy or a predator or fire or unstable valley in which he may deep in! In a nutshell, he is under serious fear; in such circumstance, he could face wherever his direction is. The evidence for that is Allah's saying:

﴿إِنْ خِفْتُمْ فِرَاجًا أَوْ زُرْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ

تَكُونُوا تَعْلَمُونَ ﴿٣٩﴾﴾

“And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).”
(Al-Baqarah: 239)

His saying, “...and if you fear...” is general, it includes fear of any kind.

His saying: “And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before)” indicates that whatever remembrance the individual used to give but halts due

1 Reported by Al-Bukhaaree in the Book of Sticking (to the Sunnah), Chapter on Following the Sunnahs of Allah's Messenger (ﷺ); no. 7288, and Muslim in the Book of Hajj, Chapter on Obligation of Performing Hajj Once in Lifetime; no. 1337.

to fear, there is no blame on him; and among that is facing the Qiblah.

The point is also shown in: What had been mentioned in the two earlier cited verses and the hadeeth of the Prophet (ﷺ) that the obligation is tied to ability..

Third: While observing supererogatory prayers during journeys whether on a plane or car or mount; while observing the recommended Prayers such as the *Witr*, the Late-night Prayers and the Forenoon Prayers and so on, he could observe the Prayer facing wherever he faces. The travelling person should observe all the supererogatory prayers like the non-travelling individual except the established regular pre- or post-obligatory Prayers such as those before or after the Dhuhur, Magrib and 'Ishaa Prayers; the approved thing is for him to leave them. As for other recommended Prayers, they remain approved for the traveling person as with the resident.

So if he intends to observe a recommended Prayer while travelling on a plane or car or on his camel or donkey; he should observe the Prayer facing any direction the carrier faces since such is established from the Prophet (ﷺ) in the two *Saheehs*.⁽¹⁾

Therefore, these are three circumstances in which facing the Qiblah is not obligatory!

As for the ignorant person, it is obligatory for him to face the Qiblah; but if he makes efforts and tries and then the error becomes clear to him after trying; he will not be due to repeat the Prayer. But we will not say facing the Qiblah is left off him; it is still compulsory for him to try as much as possible to face it. If after trying he finds out that he had erred, he will not have to repeat the Prayer. The evidence for that is that, the companions – may Allah be pleased with them all – who had not known that the direction of Qiblah had been changed to the Ka'bah were observing their Prayers one day; the Fajr Prayer in the Qubaa mosque. A man came and said that: "A verse of the Qur'an has been revealed to the Prophet (ﷺ) in which he was ordered to face the Ka'bah. So, you all should face it" and they turned even though the Ka'bah was behind them initially. They turned and faced it while still observing their Prayers.

1 Collected by Al-Bukhaaree in the Book of Prayers, Chapter on Facing the Qiblah Wherever it Is; no. 400, and Muslim in the Book of Prayers, Chapter on The Traveler's Prayer, Chapter on Permissibility of Observing the Recommended Prayers on the Beasts Wherever it Faces; no. 700 and 701.

This happened during the time of the Prophet (ﷺ) and no rejection of any sort was made of this; so it is approved. If an individual errs regarding the Qiblah unknowingly he would not have to repeat the Prayer. But if it becomes known to him, even during the Prayer he should it is obligatory on him to turn towards the Qiblah. For instance, an individual begins his Prayer while not facing the Qiblah thinking that it is the Qiblah and someone comes and says to him that: “The Qiblah is towards your right” or “left”, it becomes mandatory to turn towards the right or left without ending and restarting the Prayer since he commenced the Prayer upon effort accepted in the Sharee’ah.

Therefore, facing the Qiblah is one of the conditions of the Prayers; the Prayers are invalid without doing that except in the three circumstances we mentioned earlier. Otherwise, if an individual errs after making efforts and trying, (there is no blame on him).

There is an issue: It is important of the person visiting another individual who desires to make a recommended prayer to enquire from the residents of the house about the Qiblah. When he informs him, he should turn towards it because some of the people take pride in error and so, shyness – being shyness in the wrong circumstance -, prevents him from asking about the Qiblah.

Some people are shy of asking so that the people don’t say he does not know! There is no harm in asking; let them say whatever. You should ask about the Qiblah so that the residents of the house can tell you. Sometimes, some are big-headed even in a fault or reluctant and so, they face a direction they would later discover is not the Qiblah direction. In that circumstance, it is obligatory for him to repeat the Prayer because he depended on an unapproved basis.

However, whoever acts depending on something unapproved will have his worship rejected according to the statement of the Prophet (ﷺ) that, “Whoever carries out a deed we have not approved will have it rejected.”⁽¹⁾

The Fourth Condition: Intention

The Prayer is invalid without the right Intention according to the Prophet’s saying that, “Actions have intentions; and every person will be rewarded according to his intention.”⁽²⁾

1 Its reference had been cited.

2 Its reference had been cited.

There are noble verses that indicate that intentions must be considered in acts of worship such as Allah's saying while describing the Prophet (ﷺ) and his companions that:

"You see them bowing and falling down prostrating (in prayer), seeking Bounty from Allaah and (His) Good Pleasure." (Al-Fath: 29)

He – the Exalted – also said:

﴿وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلَا نَفْسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾ (٢٧٢)

"And whatever you spend of good, it is for yourselves, when you spend not except seeking Allaah's Countenance." (Al-Baqarah: 272)

Similar verses abound.

He – the Mighty and Sublime – also said:

"He who migrates in the cause of Allaah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as migrant to Allah and His Messenger and death overtakes him, his reward is then surely incumbent upon Allah." (An-Nisa: 100)

Having the right Intention is one of the preconditions for the acceptance of the Prayer; the Prayer will not be valid without it, and it is – in the actual sense -, a difficult thing. Every sensible and free individual who carries out any deed has actually intended it. So it does not require exhaustion or even utterance; its place is in the hearts: "Actions have intentions"; and for the reason that the Prophet (ﷺ) never uttered the intentions, neither did any of his companions such that he would approve it. So, uttering the intention is Innovation; this is the most preponderant view.

Imagine watching the Prophet (ﷺ) observing the Prayer along with his companions – may Allah be pleased with them all – and none of them utters the intention, saying, "O Allah! I intend to observe the Prayer"!

How funny is the story one of the people – may Allah shower blessings on him - narrated to me; he said: An individual in the Sanctified mosque – in the past – wanted to observe the Prayer. The call-to-commence the Prayer was made and he said, "O Allah! I intend to observe the Dhuhur Prayer four units for Allah – the Exalted – behind the Imam of the Sanctified mosque."

Before he said the *Allahu Akbar* (Allah is the Greatest) to

commence the Prayer, a man besides him said to him, “Be patient, it remains!” he enquired, “What remains?” He said to him, “Say, on so-and-so day, date; so-and-so month and year so that it does not get missing. You know it is an agreement!” the man was astonished; and it was something really amazing. Are you informing Allah – the Mighty and sublime – of what you intend? Allah, Who even knows the whisperings of your mind?!

Should you inform Allah of the number of units and times? That is absolutely unnecessary; Allah knows all that. So, the place for the intention is the heart.

However, as we know that the Prayer are of different forms: General supererogatory Prayer and Specific Supererogatory Prayer and the Obligatory ones.

The Obligatory Prayers are five: Fajr, Dhuhur, Asr, Magrib and the ‘Ishaa. If you come to the mosque during the time for Fajr; what do you want to observe? Would you want to observe the Magrib?! No; you rather want to observe the Fajr. You came and said Allahu Akbar (Allah is the Greatest) to commence the Prayer intending to observe the Prayer; but it escapes your mind that it is Fajr Prayer.

There is an issue: When you come and say Allahu Akbar, and then you forget which Prayer you want to observe; and this happens many times, especially if you come hurriedly fearing that you may miss the unit. For instance, you came and said *Allahu Akbar* (Allah is the Greatest) while not paying attention that you’re observing the Fajr Prayer. In that circumstance, there is no blame, observing the Prayer at its time indicates which Prayer you’re observing. Thus, if any person asks you, “Did you intend to observe Dhuhur or Asr or Magrib or ‘Ishaa?” You would certainly say, “No, never; I only intended the Fajr Prayer!”

Therefore, there is no need for me to intend that it is Fajr. Rightly; if I intended to observe the Fajr that is better, but at times, specifying escapes the mind; and so we say, “The time will specify it.”

Hence, specifying the Obligatory Prayers could be in two ways:

First: That he actually intends the particular Prayer in his mind; like intending the Dhuhur prayer. And that is clear.

Second: The time; as long as you perform the Prayer during that time, then it is the Prayer.

This second way is with regards to the Prayer being observed at its time. If the individual has other Prayers on him, such as if he sleeps one whole day and does not observe the Dhuhur, Asr and Magrib Prayers, in that case, if he wants to repay the Prayers he must specify each of them because he is not observing them at their times.

As for the specified supererogatory prayers such as the witr and the two units of fore-noon and the recommended Prayers before and after the five daily obligatory Prayers, these ones must be specified; although, with the heart and not on the tongue. If you want to observe the Witr Prayer – for example -, and you say *Allahu Akbar* to commence the Prayer not intending the Witr except when the Prayer was already in progress, this is not right because the Witr is a specific Prayer. And the specific supererogatory Prayers must be specifically intended.

But as regards the general supererogatory Prayers, they do not require any other than a general intention for Prayer because such is necessary such as the individual who during the forenoon, makes the Ablution intending to make units of Prayers as Allah wills. We say: The general intention for Prayer suffices. And that is for the fact that it is an unspecified Prayer.

If an individual intends to change his intention after commencing a Prayer, is this allowed?

We'll consider it, whether it is change from a specified to another specified supererogatory Prayer or from a general to a specified which are not permissible. An example of a general Prayer: An individual who stands up to perform a general supererogatory Prayer, and while on it he remembers he has not performed the regular Prayers before the Fajr Prayer and then he changes the intention for the recommended Prayer before the Fajr.

We respond that: It is not right to be observed as the regular recommended Prayer preceding the Fajr Prayer because that is change-over from a general to a specified supererogatory Prayer, and the intention for the specified supererogatory Prayer must be clearly made from the onset as the regular recommended Prayer before the Fajr Prayer from the first saying of *Allahu Akbar* till the statements of *Salams* to exit the Prayer.

An example of a specified to another specified: A person who

stands up to perform the 'Asr Prayer and during the Prayer, he remembers he had not observed the Dhuhur Prayer or that he had observed it without performing the Ablution. So he says, "I have changed the intention to be of Dhuhur." Is that Dhuhur sound or not? Here, such switch to Dhuhur is not sound because it is from a specified to another specified Prayer and the 'Asr itself he had commenced will not be sound because he had disconnected it by his changing to Dhuhur. So it is not valid as an 'Asr nor a Dhuhur Prayer; it is not valid as an 'Asr Prayer due to the interruption and not as Dhuhur because he had not started it from the onset as a Dhuhur Prayer from its beginning to its end.

But changing from a specified to a general Prayer, that is right and there is no blame in that. Such as the individual who commences an obligatory Prayer and then remembers he has an appointment and he could not spend more time on it and so he intends it to be a supererogatory Prayer instead. Such is sound if the time is wide and he will not miss the congregational Prayer.

So we have two conditions: The first; if the time is wide, and the second, if he will not miss the congregational Prayer thereby. For instance, If he is on a congregational Prayer, he cannot switch the intention for a general supererogatory Prayer because that will necessitate him missing the congregational Prayer.

If the time frame is short, it is not allowed to change the intention to a general supererogatory Prayer because if the time for the obligatory Prayer is tight, it would not accomodate any other thing. But if the time is still wide and he had missed the congregational Prayer, we say: there is no blame if he changes the intention to a general supererogatory Prayer and makes the *Salam* to exit the Prayer and attend to your promise. Thereafter, you could come back and observe your obligatory Prayer and so, it becomes three forms of change of intention:

From general to specific: The specific will not be sound but the general will remain sound.

From specific to specific: The first will become invalid and the second would not have been established.

From specific to specific: It is sound, and the specific would remain.

The Intention to Lead or Follow in the Prayer:

The imam and followers are basic requirements in congregational Prayers; at least an imam and one follower. But the more the number the more pleasing it is to Allah; and the intention of following the Imam or leading the people during the Prayer is a necessity. This is something agreed upon; that is to say, if you join a congregational Prayer, you must intend to follow the leading imam in it. But as we had explained, the intention does not require huge burdens because whoever comes to the mosque had already intended to follow in the Prayer. Whoever says to a person; “Lead me in Prayer” has already intended to follow.

As regards the imam, the scholars have differed – may Allah shower blessings on them – is it obligatory for him to intend to lead or not?

Some of the scholars say: He must intend he is the imam; as such, if two men come and find a man observing the Prayer and they both intend that the man becomes their imam and they stay in a row behind him while he knows not about them, but they both have intended that he is their imam, and they began to follow him, whoever holds that the imam must intend leading the people will opine that: the Prayer of the two man is invalid; because the imam has not intended to lead them.

But whoever holds that it is not a condition that the imam intends to lead will say: The Prayer of the two men is valid because they both made him their imam.

The first view is the popular view in the school of Imam Ahmad – may Allah shower blessings on him.

The second: is the view of Imam Malik – may Allah shower blessings on him -, and he gave evidence that the Prophet (ﷺ) once observed a Prayer in the night during Ramadan alone. Later on, people entered the mosque and observed the Prayer behind him. But the Prophet (ﷺ) alone started the Prayer, not intending to be an imam in it. They also gave proof that Ibn Abbass – may Allah be pleased with them both -, once slept in the house of the Prophet (ﷺ) one night. When the Prophet (ﷺ) stood up to observe the late-night Prayer, he started praying alone. Ibn Abbass made his ablution and joined him in the Prayer.⁽¹⁾

1 Collected by Al-Bukhaaree in the Book of Supplications, Chapter on Supplications when one wakes up suddenly in the night; no. 6316, and Muslim in the Book of the Traveller's Prayer, Chapter on Supplications During the Late-Night Prayers;

Undoubtedly, there is no proof in it because the Prophet (ﷺ) still intended leading even though he did that after starting the Prayer; and there is no blame intending that during the Prayer.

In any case, the safe thing here is to say: if two men come to a man observing the Prayer, they should inform him he is being their imam; if he remains silent, he has accepted but if he rejects moving his hands indicating they should not observe the Prayer behind him, they should not perform the Prayer behind him. This is the safest and most preponderant view.

Secondly: Is it a condition that the Imam's Prayer is same as that of the followers; the same approved Prayer? That is to say, is it allowed to observe an obligatory Prayer behind a person performing a supererogatory Prayer, or he should perform the supererogatory Prayer behind the person observing an obligatory Prayer?

We'll consider this: as for the person who wants to observe a supererogatory Prayer behind the imam observing a mandatory Prayer; there is no blame in this because the Sunnah evinces that. The Messenger (ﷺ) performed the Fajr Prayer one day at the Khayf mosque in Mina and found two men who had not joined them in the Prayer. So he asked, "Why did you not join the people in the Prayer?" They said, "O Messenger of Allah, we had observed the Prayer in our camp" – perhaps they had performed the Prayer in their tents fearing that they may miss the congregational Prayer or for other reasons -. So he said, "If you have observed the Prayer in your tents and then you come to the mosque in which the congregation holds its Prayer, you should observe the Prayer along with them; it will be an extra for you."⁽¹⁾

"...it will...": i.e., the second Prayer because the first had fulfilled the obligation of performance and discharged the responsibility. Hence, if the follower is the one observing supererogatory Prayer while the

no. 763.

1 Collected by Abou Daawood in the Book of the Prayers, Chapter on the one who observes the Prayer in his residence and then meets the congregation, he should pray with them; no. 575, and at-Tirmidhee in the Book of Prayers, Chapter on the man who observes the prayer alone and then meets the congregational Prayer; no. 219 and then he said, "It is Hasan Saheeh", and an-Nasaaee in the Book of Leading the Prayer, Chapter on Repeating the Fajr Prayer with the congregation for the one who had observed the Prayer; no. 585, and Imam Ahmad in the Musnad (4/160, 161).

imam observes an obligatory Prayer, there is no blame in that as the Sunnah indicates.

But on the contrary: If the imam is observing a supererogatory Prayer while the follower is observing an obligatory Prayer; such as during the Ramadan. If an individual comes and finds the people observing the Ramadan late-night Prayer (*Taraaweeh*), having missed the 'Ishaa Prayer, should he observe the Prayer with them with the intention of performing the 'Ishaa or he will observe the obligatory Prayer alone and then pray the *Taraaweeh*?

This is an issue about which the scholars hold differently; some say: It is not allowed for him to perform the obligatory Prayer behind the person observing a supererogatory Prayer because the obligatory Prayer is loftier; and the Prayer of the follower must not be loftier than the Prayer of the imam. Others opine that it is correct to observe the Obligatory Prayer behind the imam performing an obligatory one because the Sunnah reported that as well. And that is that Mu'aadh bin Jabal – may Allah be pleased with him – would observe the 'Ishaa Prayer along with the Prophet (ﷺ) and then go and perform the same Prayer with his people leading them in it.

So for him, it is supererogatory and an obligatory Prayer for them; and the Prophet (ﷺ) did not berate him for that.

If someone says: Perhaps the Prophet (ﷺ) was not aware?

The response to that is for us to say: If he knew; then the evidence is established from the report because Mu'aadh bin Jabal – may Allah be pleased with him – was reported to the Prophet (ﷺ) that he would prolong the 'Ishaa Prayer. So apparently - and Allah knows best -, the Prophet (ﷺ) was told about the entire matter and story.

But if it were agreed that Allah's Messenger (ﷺ) was not aware that Mu'aadh would be with him and then go to his people and lead them in Prayer; the Lord of the Messenger (ﷺ), Allah – the Mighty and Sublime - was well-Aware – and nothing is hidden from Him in the earth and the heavens. Since Allah had known and He did not send down revelation to His Prophet to show dislike for the action, that indicates its permissibility because Allah will not leave His servants upon an action that is absolutely unapproved for them. Hence, whatever the case, the hadeeth is suitable evidence on the subject.

Therefore, the correct view is that it is allowed for the individual

to observe the obligatory Prayer behind the individual performing a supererogatory Prayer; the juristic deduction cited to show otherwise is one done in contradiction of a text and is so null and rejected; countless.

So, if you reach the mosque while the people are observing the *Taraaweeh* Prayer and you have not observed the 'Ishaa Prayer, join them with the intention of 'Ishaa, and if you join in the first unit, when the imam exits the Prayer, you should perform two units to complete the four units. But if you joined in the second unit, when the imam exits the Prayer, you should observe three units because you only made one unit with the imam and yours remains three units.

This is the view of Imam Ahmad – may Allah shower blessings on him -, even though his school holds differently. But what is conveyed from him himself that he said is that such is allowed.

Hence, three matters arise now:

- The one who observes an obligatory Prayer behind the person performing an obligatory Prayer is allowed.
- There is difference whether the person who observes an obligatory Prayer behind the person performing a supererogatory Prayer is allowed.
- There is an agreed upon view that it is allowed that the individual observing a supererogatory Prayer behind the person performing an obligatory Prayer.

The second issue: regarding the nature of the Prayer itself; is it a condition that the Prayer of the Imam and follower conform in kind? That is to say; Dhuhur with Dhuhur, 'Asr with 'As and so on or not?

Response: There is difference on this too; some of the scholars say: It is obligatory that the Prayers conform; so, one can only make Dhuhur behind the individual making Dhuhur and 'Asr behind the person observing 'Asr and Magrib behind a person performing Magrib and likewise 'Ishaa and the Fajr Prayers and so on because the Prophet (ﷺ) said, **"The Imam is appointed to be followed; so do not contradict him."**⁽¹⁾

And some among the scholars say: It is not a condition; so it is

1 Collected by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on the Imam is Appointed to be Followed; no. 689, and Muslim in the Book of Prayers, Chapter on the Follower's Following the Imam; no. 411.

allowed to observe the 'Asr Prayer behind the person performing Dhuhur or 'Asr behind the person performing 'Ishaa because the following in such circumstance will have no effect. So if it is allowed to perform obligatory Prayers behind the individual making a supererogatory Prayer even though their rulings differ; likewise, the difference in name will not affect it. And this is the most correct opinion.

If an individual says: I came to perform the 'Ishaa Prayer after the call-to-prayer for it had been made and after the Prayer started, I remembered that I performed my Dhuhur without having performed Ablution; so how can I observe Dhuhur behind someone performing 'Ishaa?

We say to him that: Join the Imam and observe the Dhuhur; your own intention is Dhuhur while the Imam's is 'Ishaa and there is no problem, "Actions have their intentions and every person will be rewarded according to his intention." As for the Prophet's saying that, "The Imam has been appointed to be followed; so do not contradict him"; its meaning is not that, "do not have a different intention with his" because he – peace and blessings be upon him – explained and said, "When he says *Allahu Akbar* (Allah is the Greatest), say *Allahu Akbar* (Allah is the Greatest) too and when he prostrates, prostrate and when he rises, rise."⁽¹⁾ That is to say, follow him and do not precede him; the statements of the Messenger (ﷺ) explain each other.

An issue would stem from this: If the two Prayers are of the same number of units and form, then there is no complexity such as Dhuhur behind 'Asr. The number is same and the form; there is no intricacy in that.

But if the two Prayers are different such as if the follower is observing a two unit Prayer while the Imam is performing a four unit Prayer or vice-versa, or that the follower is making three units of Prayer while the Imam is upon a four unit Prayer or the other way round.

So, we'll say: If the Prayer of the follower is more, then there is no complication such as a man who enters a mosque to perform Magrib. After commencing the Prayer, after commencing the Prayer, he remembers that he had made the 'Asr without Ablution. So, that becomes his 'Asr Prayer.

1 Part of the earlier mentioned Hadeeth.

We'll say: Join the Imam with the intention of performing the 'Asr Prayer and after the Imam exits the Prayer you should observe a unit to complete four for you. There is not any complexity in this.

But if the Imam's Prayer is more than that of the follower, then we say: If the follower joins during the second unit or more, there is no complication, but if he joins in the first unit; that is when the matter becomes complex. We illustrate: If you come while the Imam is observing 'Ishaa – and that happens a lot during the times Prayers are usually combined; a person would come to the mosque and find that the Prayers are being combined due to rains and the like. So if he comes and finds them on 'Ishaa, during the last two units, we say: join them with the intention for magrib, observe the two units and when the Imam exits the Prayer, you then make a unit more; and that's all.

But if you come and meet them on 'Ishaa while in the second unit, we say: Join them with the intention of Magrib, and then exit the Prayer along with the Imam and there is no blame because you have neither added nor reduced anything. There is no complexity in this as well; but it does have in the view of some; they say: If you join in the second unit and then sit in the second unit of the imam, which will be your first, you would have sat just after the first unit for the *Tashahhud*.

We'll say that: This does not cause any harm; if you join the Imam for the Dhuhur Prayer – for example – in the second unit the Imam would sit for the *Tashahhud* and that will be after your first? This is the same thing without any complexity; the difficulty would arise when you get to the mosque and find them praying the 'Ishaa in the first unit and you join them in the first; in that circumstance, you'll make three units with the Imam who will stand up again for the fourth unit. So what do you do?

If you stand up with him, you would have made four units while Magrib has only three units, not four; and if you sit you would have contradicted the Imam; so what should you do?

We say: You'll rather sit; and if you intend to combine, then intend to contradict the Imam, say the *Tashahhud* and exit the Prayer and thereafter join the Imam in the remaining units since you could well meet him. But if you do not intend to combine or you have no right to do so, then you have a choice. If you choose, sit for the *Tashahhud*

and await the Imam to complete the unit, make his *Tashahhud* and then you exit the Prayer with him. But if you so choose, you may also intend being alone, make the *Tashahhud* and exit the Prayer.

What we have explained here is the most preponderant view; and it is the position of Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him.

The intention of being lonsome is because of dire difficulty; because the individual can not observe the Magrib more than three units. So sitting here is due to a legally recognized excuse; and there is no blame in that.

Among the matters related to his saying, “and you should establish the Prayer” are the Pillars of the Prayer. The Pillars are the statements and actions without which the Prayer is invalid and unacceptable:

That includes saying *Allahu Akbar* (Allah is the Greatest) at the beginning of the Prayer; the Prayer cannot be established without it. If a person forgets the saying *Allahu Akbar* at the beginning; he only comes and stands on the row and then fails to recall and commences the recitation, Praying, his Prayer is absolutely invalid and unacceptable. That is for the reason that the Prayer is unacceptable without it. The Prophet (ﷺ) told the man he taught the Prayer that, “When you stand up to observe the Prayer, make the ablution properly and face the Qiblah direction and say *Allahu Akbar* (Allah is the Greatest).”⁽¹⁾ Therefore, *Allahu Akbar* (Allah is the Greatest) must be said, and the Prophet (ﷺ) frequently continuously did that.

Similarly, from that is reciting the *Faatihah*: Reciting the *Faatihah* is a Pillar without which the Prayer is not valid based on Allah’s saying:

﴿فَاقْرَءُوا مَا يَسَّرَ مِنَ الْقُرْآنِ﴾

“...so, recite you of the Qur’an as much as may be easy for you.”
(Al- Muzzammil: 20)

And that is an order.

This not entirely clear verse - “as may be easy for you” - is explained by the Prophet (ﷺ) to be *al-Faatihah*, so he said, “The Prayer is invalid

1 Reported by Al-Bukhaari in the Book of Seeking Permission, Chapter on the person who gives a response saying: Alayka as-salaam; no. 6251, and Muslim in the Book on Prayer, Chapter on the Obligation of Reading the *Faatihah* for the Imam and Follower; no. 397.

for the one who does not recite the *Faatihah*.”⁽¹⁾ He also said, “The Prayer observed by anyone without reading the mother of the Qur’aan is defective.”⁽²⁾ i.e., null; invalid.

Hence, reciting the *Faatihah* is a Pillar that must be observed by every praying person; the Imam, the follower and the person praying alone because the texts regarding it are general not exempting anyone. And if Allah the Exalted and His Messenger have not exempted a thing; it becomes mandatory to rule it general because if there were to be any exception, Allah and His Messenger would have explained it. Allah the Exalted says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

“And We have sent down to you the Book (the Qur’an) as an exposition of everythin.” (An-Nahl: 89)

No authentic clearcut report is transmitted from the Prophet (ﷺ) that the *Faatihah* could be left out by the follower behind an Imam; neither in the Prayers in which recitation is silent or those in which it is loud. However, the difference between the silently observed Prayers and those in which the readings come loud is that only the *Faatihah* is read in the loud ones while one keeps silent listening to the readings of your Imam.

But in the Prayers in which the readings are made silently, the *Faatihah* and other things should be read till the Imam makes the bowing; but the Sunnah indicates that the situation where an individual joins the Prayer while the Imam is in the bowing position is exempted. If he joins the Prayer while the Imam is in the bowing position, the *Faatihah* is left off. The evidence for that is the hadeeth collected by al-Bukhaaree on the authority of Abu Bakrah – may Allah be pleased with him -, that he came in while the Prophet (ﷺ) was in the bowing position in the mosque. So he hastened and bowed before joining the row and then (moved forward to) join the rows.

When the Prophet (ﷺ) exited the Prayer, he asked, “Who amongst

1 Reported by Al-Bukhaari in the Book on Call-to-Prayer, Chapter on the Obligation of Reading the *Faatihah* for the Imam and Follower; no. 756, and Muslim in the Book on the Prayer, Chapter on the Obligation of Reading the *Faatihah* in Every Unit of the Prayer; no. 394.

2 Reported by Muslim in the Book of the Prayer, Chapter on Obligation of Reading the *Faatihah* in Every Unit; no. 395.

you bowed before reaching the rows and then walked to join it?" Abu Bakrah answered, "I, O Messenger of Allah!" He then said, "May Allah increase your zeal; but do not repeat."⁽¹⁾ Because the Prophet (ﷺ) knew that what made Abu Bakrah hasten and bow before reaching the rows is zeal to meet up the unit. So he told him, "May Allah increase your zeal; but do not repeat." Meaning; do not repeat such an action bowing before joining the rows and hastening.

The Prophet (ﷺ) had said, "When you come to observe the Prayer come while tranquil. Whatever you meet up, observe; and whatever you miss, complete it."⁽²⁾ The Prophet (ﷺ) did not order him to repay the unit he hastened to join. If he had not actually met the unit, the Prophet (ﷺ) would have ordered him to repay it because it was not possible that the Prophet (ﷺ) delayed an explanation out of the time of need since he is a messenger; and a messenger delivers whenever he should. Since the Messenger ﷺ did not say he did not meet the unit; then it indicates he did meet it, and in that circumstance, the Faatihah is left off him.

There is another angle to the evidencing in addition to the text; that: the Faatihah is only obligatory along with the standing which is left off in order to follow the Imam; since the standing became left off, then the remembrance of Allah that should come during it becomes left off too automatically. Thus, the evidence and careful thought both show that whoever comes while the Imam is in the bowing position will only say *Allahu Akbar* (Allah is the Greatest) to join the Prayer while standing and not read; he'll rather bow even though saying another *Allahu Akbar* to go to the bowing position is better. But if he does not, there is no blame; the first saying of *Allahu Akbar* with which he commenced the Prayer suffices.

It is obligatory to read the Faatihah while standing. As for what some of the people do when the Imam stands up for the second unit – for example -, you find him sitting, not standing up with the Imam and, reading the Faatihah. You'll observe him sitting down – while actually able to stand up - till he reaches half of the Faatihah then he

1 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on: If he bows before joining the rows; no. 783, and Aboo Daawood in the Book of Prayer, Chapter on a Man Who Bows Before Joining the Rows; no. 684.

2 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on A Person saying, "We missed the Prayer"; no. 908, and Muslim, in the Book of Mosques and the Places of Worship, Chapter on Coming for the Prayers; no. 603.

stands up.

We'll say to this man: Your reading the Faatihah is not right because the Faatihah should be read during the standing position; and you are capable of standing but instead you read a part of it sitting; so such reading is not right. As for other than the Faatihah; that is recommended in the first and second units. But during the third unit of the Magrib or the third and fourth in the Dhuhur, 'Asr and 'Ishaa Prayers, that is not recommended. The right thing there is to limit the readings to al-Faatihah alone; but if he reads something extra occasionally in the 'Asr and Dhuhur Prayers, there is no blame.

But the basic thing is to limit the recitations to the Faatihah in first two units after the Tashahhud in a four-unit Prayer or the third unit if it were a three-unit Prayer.

Among the Pillars of the Prayer is: the Bowing:

That is the bending out of reverence for Allah – the Mighty and Sublime – since you recall standing before Allah. So you bow down out of adoration for Him – the Mighty and Sublime –; thus, the Prophet ﷺ said, “As for the bowing position, venerate the Lord – the Mighty and Sublime – in it.”⁽¹⁾ That is, say: since the bowing is actually adoration and the saying, *Subhaana Rabbiy al-'Azeem* (Free is my Lord, the Mighty from all imperfections) is adoration by means of speech. So, two manners of veneration combine in addition the basic adoration; i.e., the veneration from the heart. Basically, one would not bow except out of veneration for Allah.

So, three forms of adoration combine in the bowing position:

Adoration of the heart.

Adoration of the limbs

Adoration of the tongue.

In the heart: You quiver bowing down by way of glorifying Allah; and on the tongue, you say: *Subhaana Rabbiy al-'Azeem* (Free is my Lord, the Mighty from all imperfections), and on the limbs you bend your back.

It is obligatory to bend in the bowing position such that the individual is firm by holding the knees with the two hands. Bending

1 Reported by Muslim in the Book on the Prayer, Chapter on Prohibition of Reading the Qur'aan during the Bowing and Prostration; no. 479.

without grabbing the knees is not beneficial; so, you must stretch your back till you're firm and grab your knees with your hands.

Some of the scholars say: The mandatory thing one should be closer to complete bending than absolute standing, haven bent. The point is that the back must be stretched.

Among the things necessary in the bowing is that the individual straightens and not curve the back, the head should be on the level of his back and place his hands on his knees with the fingers spread. He should also separate his arms from his body and say, "*Subhaana Rabbi al-'Azeem* (Free is my Lord, the Mighty from all imperfections)" repeatedly. He could also say, "*Subhanaka llahuma wabihamdika Allaahumagfirlee* (Free are You, O Allah, from imperfections; O Allah forgive me)"⁽¹⁾ or even "*Subhun Qudusun Rabb al-Malaikati warruhi* (Glorious and Blessed is the Lord of the Angels and the spirit)."⁽²⁾

Among the Pillars of the Prayer is: Prostration.

Allah the Mighty and Sublime says:

"O you who believe bow (for your Lord) and fall in prostration and worship your Rabb." (Al-Hajj: 66)

The Prophet (ﷺ) also said, "I am commanded that we should prostrate upon seven limbs: The forehead – and he pointed at his nose with his hand -, the two hands, the two knees and the tips of the two feet."⁽³⁾

Hence, the Prostration is a must since it is a Pillar and the Prayers are incomplete without it. And while in the prostration, he should say: "*Subhana Rabbi al-'Alaa* (Free is my Lord, the Most High from all imperfections)." Contemplate the wisdom behind saying, "*Subaana Rabbi al-'Azeem* (Free is my Lod the Almighty)" in the bowing position; since the position is one of veneration, and in the prostration, you say, "*Subhaana Rabbi al-'Alaa* (Free is my Lord, the Most High from all imperfections)" because it is a position of bringing oneself to the ground.

1 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on Supplications During the Bowing; no. 817, and Muslim in the Book on Prayers, Chapter on What is Said During the Bowing and Prostration Positions; no. 484.

2 Reported by Muslim in the Book on Prayer, Chapter on What is Said During the Bowing and Prostration; no. 487.

3 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on Prostrating on the Nose; no. 812, and Muslim in the Book on Prayer, Chapter on the Limbs that must be on the ground during prostration; no. (390 [230]).

The individual would bring the highest limb on his body – the face – to the lowest place on his body – his feet -, and as such, you find that during the Prostration, the forehead and the two feet will be on the same level. This is the loftiest of veneration. Hence, he would say: “*Subhaana Rabbi al-A’laa* (Free is my Lord, the Most High from all imperfections)” i.e., I hold my Lord, the Most High, Who is High over all things far above every down and coming down. But as for me, I place my head down, the noblest of my limbs to the level of my feet and beneath and say: “*Subhaana Rabbi al-A’laa* (Free is my Lord, the Most High from all imperfections).”

So, you should repeat that thrice or more depending on the circumstance; you could also say, “*Subhanaka llahuma wabihamdika Allaahumagfirlee* (Free are You, O Allah, from imperfections; O Allah forgive me)” and or even “*Subhun Qudusun Rabb al-Malaikati warruhi* (Glorious and Blessed is the Lord of the Angels and the spirit). You should also supplicate what you desire in the religion and of the worldly affairs because the Prophet (ﷺ) said, “As for the prostration, make efforts in it supplicating; it merits that it is answered.”⁽¹⁾

He – peace and blessings be upon him – also said, “The nearest the servant would be to his Lord is while in the prostration.”⁽²⁾ Therefore, do much asking of Allah as you desire; regarding the Paradise, asking for protection away from the Hell, asking for beneficial knowledge, good deeds, well-grounded Faith and so on. Likewise, asking for beautiful house, pious wife, righteous children, car and whatever you like from the good things of this world because Du’aa is worship even regarding worldly affairs.

Allah says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“And your Lord said: ‘Invoke Me, [i.e. believe in My oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation).’” (Al-Ghaafir: 60)

He also said:

1 Its referencing has earlier been made.

2 Its referencing has earlier been made.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي

وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (١٨٦)

“And when My slaves ask you concerning Me, then (answer them), I am indeed near I respond to the invocations of the supplicant when he calls on Me.” (Al-Baqarah: 186)

More so in these difficult times⁽¹⁾ we should stay longer in the prostrations and make more supplications that Allah should prevent the wrongdoers and transgressors. We should persist and not be hasty about the answer because Allah is Wise; He may not answer the supplication in the very first time or the second or third time so that the people may understand the dire need for Allah and supplicate more. And Allah – the Mighty and Sublime – is the best of judges, His Wisdom is all-exhausting; we can not entirely understand it; we should rather stick to much supplications as we are ordered.

The individual then prostrates after rising from the bowing position; he puts down on his knees first and then his palms, and then his forehead and nosetip. He should not place the hands first because the Prophet ﷺ prohibited that saying: **“When any of you goes down to prostrate, he should not go down as the camel does.”**⁽²⁾ The camel goes down first on his two hands as is seen; whoever observes the camel going down finds that it brings down the hands first. So do not place your hands on the ground first; the Messenger ﷺ prohibited that for the reason that it is not encouraged that humans imitate animals.

Allah the Exalted did not mention mankind’s imitating the beasts except by way of reprove. Hear His saying:

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَٱنشَكَخَ مِنْهَا فَٱتَّبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ

1 The eminent Shaykh – may Allah shower blessings on him – was referring to the days of the Second Gulf War of 1411AH.

2 Reported by Aboo Daawood in the Book on the Prayer, Chapter on How to Place the Two Knees Before the Hands; no. 840, At-Tirmidhee in the Book on the Prayer, the Last Chapter; no. 269 and said, “It is Gareeb, Strange”, and an-Nasaaee in the Book of Bowing Down Without Resting the Hands on the Knees, Chapter on the First Thing the Individual Places on the Ground While Prostrating; no. 1091, and Ahmad in the Musnad (2/ 381) and Al- Albaanee graded it Saheeh, authentic, as contained in Saheeh al-Jaami’ (595).

الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ
كَمَثَلِ الْكَلْبِ إِنْ تَحَمَّلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهٗ يَلْهَثَ... ﴿١٧٦﴾

“And recite to them the story of him to whom We gave Our Ayaat (signs) but he threw them away; so Shaytaan followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out...” (Al-Araaf: 175-176)

He also says:

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ﴾

“The likeness of those who were entrusted with the (obligation of the) Tauraah (i.e., to obey its commandments and to practise its law), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understand nothing from them). How bad is example of the people who deny the Ayaat (verses) of Allah.” (Al-Jumu'ah: 5)

Then the Messenger (ﷺ) said, “The one who takes back his gift is like a dog that vomits and then eats up its vomit.”⁽¹⁾ He also said: “The one who speaks on Friday while the Imam delivers the sermon is like the donkey carrying huge loads of books.”⁽²⁾

You would note that comparing humans to the animals never came except in the context of dispraise. As such, the praying person is prohibited from going down as the camels goes down, putting its hands first. You should rather put the legs first except due to some difficulty such as the huge, fat individual who finds it hard putting the

1 Reported by Al-Bukhaari in the Book of Gifts, Chapter on A man's Giving a Gift To A Woman Who is His Wife; no. 2622, and Muslim in the Book of Gifts, Chapter on Taking Back Charity and Gifts After Handing them Out; no. 1622.

2 Reported by Ahmad (1/230) and Al-Mundhree mentioned it in At-Targeeb with an expression of weakness pointing to the fact of its being weak (1/ 505). Al-Al-baanee graded it Da'eef, Weak, due to the presence of Mujaalid bin Sa'eed (in its chain). Check Al-Mishkaat; no. 1397.

legs down first. Then, there is no blame, or the individual who is sick or someone who has wound on his two knees and the like.

The seven limbs must be on the ground during the prostration: the forehead along with the nose, the two palms, the two knees and the tips of the feet. We are ordered to prostrate upon these seven limbs according to the Prophet (ﷺ). And to whatever our Lord – the Mighty and Sublime – orders, we say: “We hear and obey”. So we should prostrate on the seven limbs during every prostration; as long as we are in the prostration position, we must not raise any of these limbs. They all must be on the ground when we are in prostration.

During prostration, it is necessary that the individual joins his feet together and not spread them. As for the knees nothing is reported regarding them; so they should remain as they are naturally. But regarding the two hands, they should be at the level of the shoulders. They may also be slightly put forward so that you can prostrate between them both. So it has two forms: First Form: To bring it backwards to the level of the shoulders; and the Second Form: to bring them forward a bit to the line of the forehead. Both forms are reported from the Messenger ﷺ.

It is necessary to keep away the limbs from the body and raise the back except when in a row and you fear harming those next to you while stretching the limbs; so do not discomfort those next to you. And that is because you should practice a recommended act and harm your Muslim brother therewith and distract him. I have seen some brothers who like to follow the recommended act widely stretching during prostration to such an extent that you may say they are lying face down. Undoubtedly this contradicts the Sunnah; it is rather an Innovation. The Sunnah is rather for you to raise your back and be established in the prostration.

This description I made of some brothers, as contradicting as it is to the Sunnah, it also greatly stresses the body because the pressure would be on the head and nose in the posture and the individual becomes worn out from prolonged prostration. Hence, it involves contradicting the Sunnah and straining the body; thus, when you see a person prostrating in that posture it is necessary to guide him towards the truth and say to him; “This is not the Sunnah.”

Additionally during the prostration, the individual should be

fearfully conscious of Allah – the Mighty and Sublime -, having in mind Allah’s Exaltedness – free is He from all imperfections -, because you’ll soon say, “*Subhaana Rabbi al-A’laa* (Free is my Lord, the Most High from all imperfections)” by way of affirming His being High – the Mighty and Sublime – above all lowliness and coming down. We believe Allah is High above in His Essence, above His entire creation as Allah says:

“Glorify the Name of your Lord, the Most High.” (Al-A’laa:1)

The affirmation of Allah’s being High above in the Qur’aan and the Sunnah are numerous. If the individual supplicates he raises his hands towards the heavens, to Allah – the Mighty and Sublime, Who is above the heavens, over everything. Allah had mentioned that He is established high above His ‘Arsh in seven verses in the Qur’aan, and the ‘Arsh is the highest creature, and Allah is above the ‘Arsh – Mighty and Sublime is He.

Among the Pillars of the Prayer is (Observing) Tranquility: That is, being established in the parts of the Prayer. So he should be tranquil in the standing position, the bowing and the standing after the bowing and during the prostration, in the sitting between two prostrations and in other Pillars of the Prayer. That is according to the report of the two Shaykhs – al-Bukhaaree and Muslim – from the hadeeth of Aboo Hurayrah – may Allah be pleased with him -, ⁽¹⁾ that: A man came and performed the Prayer and finished and then gave the *Salaams* to the Prophet ﷺ who replied him and said, “Go back and observe the Prayer because you have not observed the Prayer.”

Meaning, you have not observed the Prayer for which you could be rewarded. The man went back and performed the Prayer and returned to the Prophet ﷺ again and greeted him. He answered his greetings and said again, “Go back and observe the Prayer because you have not observed the Prayer.” He went back, performed the Prayer as he did the earlier times and then came back to the Prophet ﷺ and greeted him. He answered the greetings and repeated to him, “Go back and observe the Prayer because you have not observed the Prayer.” The man then said, “By the One Who sent you with the truth,

1 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on the Prophet’s Order for the one who has not properly made his bowing to repeat it; no. 793, and Muslim in the Book of the Prayers, Chapter on the Obligation of reading the Faatihah in every unit; no. 397.

I cannot do better, so teach me!”

Here is the advantage of the Prophet (ﷺ) not teaching him at the first instance, he rather turned him back three times. And that is for him to crave for knowledge, desiring it before knowledge comes to him and be like the rain that falls on a dry land that accepts the water. Hence, he swore not to be able to do better and requested the Prophet (ﷺ) to teach him. And it is well-known that the Prophet (ﷺ) will teach him; but there is wide gap between something sought and the other compelled. If he was the one that asked to be taught, he'll stick to it more and even memorize it once it is taught to him.

Consider his oath with the One Who sent the Prophet (ﷺ) with the truth. He said, “By the One who sent you with the truth”; and not, “By Allah!” And that is because he may absolutely confess that whatever the Prophet (ﷺ) would say is the truth.

So the Prophet (ﷺ) said to him: “When you stand up to observe the Prayer, perform the Ablution properly” i.e., make a perfect Ablution, and then “Face the *Qiblah* and say, *Allahu Akbar*” which is the expression made to commence the Prayer. “Then read whatever is easy for you in the Qur’aan.” The Sunnah has explained that the Soorat al-Faatihah must be read. “Thereafter, you should bow till you are tranquil in the bowing posture” meaning, do not hasten; you should rather be calm and established. “Then stand up till you are tranquil while standing”; i.e., when you stand up from the bowing posture, be calm as you were during the bowing. Hence, it is from the Sunnah that the bowing and standing after the bowing position should either be equal or similar.

“Then prostrate till you are tranquil in prostration” i.e., you are calm and relaxed. “Thereafter, raise your head till you are tranquil sitting”; that refers to the sitting between the two prostrations. “Then, prostrate (again) till you are relaxed in the prostration.” This is the second prostration. He said, “Then do that during the entire Prayer”; i.e., observe these Pillars: Standing, bowing, standing up after it, prostrating, and sitting between the two prostrations, the second prostration in all Prayers.

The point of reference here is, “...till you are tranquil...”, and his earlier saying, “...You have not observed the Prayer” pointing to the fact that whoever does not observe tranquility in his Prayer has

not observed an acceptable Prayer. The same thing applies whether during the standing or bowing or prostration or sitting between two prostrations; the individual must be calm in them all.

Some of the scholars say: Tranquility (in the Prayers) is for the individual to be calm within the period of observing the words of remembrance for that Pillar. So during the bowing – for instance -, the period to say, *Subhaana Rabbi al-'Azeem* (Free is my Lord, the Almighty from all imperfections) and likewise the prostration, to say, *Subhaana Rabbi al-'Alaa* (Free is my Lord, the Most High from all imperfections) and in the sitting between the two prostrations, (the time it takes to say), *Rabbi g-firlee* (My Lord, forgive me). Similarly in the standing after the bowing, the period to say, “*Rabbanaa walaka al-Hamd* (Our Lord, all praise belong to You)” and so on.

However, being tranquil in the Prayers is apparently according to the Sunnah, much more than that because if it's merely within the period to say, *Allahu Akbar* (Allah is the Greatest), *Subhaana Rabbi al-'Azeem* (Free is my Lord, the Almighty from all imperfections) in the bowing posture, it will not be effective because if a person says, “*Subhaana Rabbi al-'Azeem* (Free is my Lord, the Almighty from all imperfections)” and then raises his head; where is the tranquility?!

So, outwardly, there must be calmness to such an extent that we could say, “This individual is calm.”

It is amazing how the satan plays with the son of Aadam! He would be standing before Allah – the Mighty and Sublime – in counsel with Allah seeking nearness to Him through his Word and praising Him and supplicating to Him; then it will be as if he is pursued during the Prayer; like an enemy will soon catch up with him. So you find him hastening during the Prayer; why?!

If you are opportune to stand before one of the worldly kings and converse with him, if you remain with him for two hours talking to him, you'll find that suitable. You'll be on your feet - and not change posture from standing to bowing, prostrating and sitting -, you'll be delighted because this king is talking to you; no matter how long he sits with you. But how is it when you talk to your Lord Who Created you, sustain you, keeps you alive, and preserves you; you talk to him and make such haste?!

But the satan is an enemy of man; and the intelligent and brave

believer is the one who makes the satan an enemy as Allah the Exalted said,

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَحْصَى السَّعِيرِ﴾

"Surely, Shaytaan is an enemy to you, so take him as your enemy. He only invites his followers that they become the dwellers of the blazing Fire." (Faatir: 6)

So, it is incumbent on the individual to be tranquil in his Prayer in such a manner that calmness manifests in all his actions in the Prayer and in his speeches.

An Issue: What is the ruling regarding the one who does not observe the Prayer?

The response to that is: As for the person who does not properly observe it; that is to say, he leaves out some perfecting aspects; such an individual misses the rewards he should earn by properly observing the Prayer even though he is not considered sinful. For instance, If he only says, *Subhaana Rabbi al-'Azeem* (Free is my Lord, the Almighty from all imperfections) in the bowing position calmly it would suffice but he misses the additional rewards of making more expressions of *Subnaana...*

But the person who absolutely abandons it; i.e., he completely leaves it, such is a disbeliever, a renegade from Islam; he expels himself from the fold of the Muslims and becomes among the non-Muslims in the hereafter. The Prophet (ﷺ) informed us that he will be raised with Fir'awn, Haamaan, Qaaron, Ubayy bin Khalaaf – the heads of the disbelievers –; he'll be raised with them – and the refuge is with Allah.

However, in this world, he is a disbeliever, renegade and it is obligatory upon the authority to invite him to observe the Prayer; if he accepts, then (no problem); but if he refuses, he should be killed as a renegade from Islam – and the refuge is with Allah. If he is killed as a renegade, he'll be carried on the vehicle far away from the city, a hole will be dug and he'll be hurled in it so that his odour does not constitute nuisance to the people, and his family, friends and relatives are not embarrassed seeing him if he is left on the earth: He lacks any sanctity. So we would wash him and not shroud nor observe the funeral prayer on him; we will not bring him near the mosque of the Muslims for the funeral prayer because he is a disbeliever, a renegade!

If someone says: What is this you're saying? Is this irrationality or prejudice or emotion?

We answer that: It is not irrationality nor prejudice nor emotion; we've only spoken according to the proofs from the Words of Allah the Exalted and those of His Messenger (ﷺ) and the companions of the Messenger – may Allah be pleased with them all.

As regards Allah's Words: Allah the Exalted said in Soorat at-Tawbah about the polytheists:

"But if they repent, perform As-Salaat, and give Zakaat, then they are your brethren in religion."

What if they do not? Then they are not our brothers in religion, and if they are not our brethren in religion they are disbelievers since every believer – even if he commits the worst sins that have not taken him out of the fold of Islam -, he remains our brother. When two parties among the Muslims feud; it is wellknown that fighting the Muslim is disbelief, but that does not expel him from the path because the Prophet (ﷺ) said, "Abusing the Muslim is misconduct, and fighting him is disbelief."⁽¹⁾

Yet, this Muslim in feud against his brother is our brother; he should not be counted as out of the fold of Faith based on Allah's saying:

﴿وَلِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَاقْبَلُوا إِلَيْهَا فَعَلَّ اللَّهُ فَاءَ تَ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٩ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠﴾

"And if two parties or groups among the believers fall into fighting, then make peace between them. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Al-Hujraat: 9-10)

Therefore, the two parties in feud are still our brothers although

1 Its referencing has preceded.

that constitutes a greivous offense.

So, Allah said regarding the polytheists:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ

يَعْلَمُونَ ﴿١١﴾

“But if they repent, perform As-Salaat, and give Zakaat, then they are your brethren in religion.” (At-Tawbah: 11)

Hence, if they do not carry out these acts; they are not our brethren; this is from the Qur’an.

But in the Sunnah: Listen to what Muslim reported in his *Saheeh* from Jabir bin Abdullah – may Allah be pleased with them both -, that the Messenger (ﷺ) said, “That between an individual and disbelief is abandonment of the Prayer.”⁽¹⁾ And the word, *between* establishes difference and variance and that one is not the other; “between the individual and polytheism and disbelief is leaving the Prayer.” So, when he leaves it he becomes other than a Muslim; he becomes a polytheist, a disbeliever.

But what is reported by the collectors of the Books of *Sunnah* from Buraydah bin Husayb – may Allah be pleased with him – that the Prophet (ﷺ) said, “The pact between us and them is the Prayer; whoever leaves it has disbelieved.”⁽²⁾ The *Ahad* (translated literally as *pact*) between us and the disbelievers; i.e., the thing of difference between us and them is the Prayer, whoever leaves it has disbelieved; he becomes among them and not among us.

This is a clearcut text on the matter.

As for what is reported from the companions – may Allah be pleased with us -: hear what Abdullah bin Shaqeeq – one of the eminent students of the companions – said – may Allah shower blessings on him: “The companions of Muhammad (ﷺ) do not view leaving anything among the deeds to constitute disbelief except the Prayer.”⁽³⁾

Ishaaq bin Raahwayh – the wellknown scholar - may Allah shower

1 Its reference was preceded.

2 Its refence was preceded.

3 Its refence was preceded.

blessings on him - also cited consensus among the companions (may Allah be pleased with them) that the one who leaves the Prayer has disbelieved.

If it is taken as given that some among them say otherwise, the majority of them – those among them specialised in giving verdicts – hold that such individual is disbeliever.

These are proofs from the Book of Allah the Exalted and the words of His Messenger (ﷺ) and the statements of the companions – may Allah be pleased with them -. Umar bin al-Khattaab – may Allah be pleased with him – said, and he should suffice you: “There is no share in Islam for whoever abandons the Prayer.” The *laa* (as it occurs in the Arabic text) expresses negation of kind; it negates *many* and *few*. The person who has no share, few or many in Islam is no other than the disbeliever. Hence, whoever abandons the Prayer is a disbeliever.

Some worldly and hereafter-related matters are connected to leaving the Prayer:

The worldly matters:

Firstly: He will be invited to observe the Prayer; if he answers, (good); otherwise, he should be killed. This is incumbent on the authority by way of obligation. If they lax in that regard, Allah the Exalted will ask them when they stand before Him. So, every Muslim that renegades from Islam should be invited; if he sets (himself) right, (good); otherwise, he is killed. The Messenger (ﷺ) had said, “Whoever renegades from his religion, kill him.”⁽¹⁾

Secondly: If the renegade makes a marriage proposal it is rejected, and if he does marry, the tie is null and void. It is not allowed for him to have sexual intercourse with such woman; he would be cohabiting with a strange woman by so doing – and the refuge is with Allah – since the nuptial knot is invalid according the statement of Allah the Exalted:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

“Then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (husbands) for

1 Reported by Al-Bukhaari in the Book of Asking the Renegades to Repent, Chapter on Ruling on the Renegade, Male or Female and Asking them to Repent; no. 6922.

them.” (Al-Mumtahinah: 10)

Thirdly: He will not have the right of guardianship over his children, sisters or any other person among the people because the disbeliever must never be a guardian over a Muslim; he must not marry out even his own daughter. For instance: if after a person marries and becomes old having daughters, he then abandons the Prayer – and the refuge is with Allah -, it is not allowed for him to marry out his daughters.

But if someone says: This is problematic, there are people who don't observe the Prayer but who have daughters; what should we do?

We say: In such circumstance, if the only way out is that he marries out the girls, the proposed husband should have her brother or uncle or someone in her family – the nearer the better according the sequence of guardianship – to tie the knot to him privately on behalf of the father so that she could be appropriately married to him. As for her father marrying her to him while being a renegade, disbeliever; such is not valid even if he does so one thousand times.

Fourthly: If he abandons the Prayer after he had married; the marriage ceases. For example: A man marries a woman who observes the Prayer and he does too; and thereafter, he abandons the Prayer. We will say: It is obligatory to separate between him and the woman till he returns to observing the Prayer. When we separate between them and she observes the waiting period, he is not allowed to return to her. But before the waiting period ends, if he accepts Islam and returns to observing the Prayer, then she is his wife. However, if the waiting period ends (before he returns), she becomes separated from him and she will only be right for him after a new marriage knot is tied (between them) based on the view of the majority of the people of knowledge.

However, some among them say: If she completes the waiting period, she becomes independent but if he returns to Islam and she so desires to go back to him, such is allowed even without a new marriage. And this is the most preponderant view because it is proven by the Sunnah. However, the advantage of the waiting period is that before it, if he returns to Islam, she has no option (of rejecting) but after the waiting period, she has the option if he returns to Islam. If she likes she goes back to him, and if she so desires, she will not.

Fifthly: Among that also is that he has no guardianship over anyone

he would ordinarily be guardian to if he were a Muslim because *trustworthiness* is among the conditions for being a guardian and the disbeliever is not considered *trustworthy*. So the individual who abandons the Prayer cannot be a guardian over anyone among the servants of Allah, the Muslims, even if she is his daughter, he does not have the right to marry her out since he has no right of guardianship over her.

Sixthly: Among that also is that he will not be given the (funeral) bath nor shrouded neither will the funeral Prayer be observed over him nor will he be buried with the Muslims. He'll only be taken to the open lands, the earth will be dug and he will be inhumed there, not by way of the approved standard burial since he is bereft of sanctity.

And it is not allowed for any person who has an individual who is known not to observe the Prayers and dies for the person to give him a funeral bath or shroud him or present him for the Muslims to observe the funeral Prayer over him because the person would be deceiving the rest of the Muslims therewith. Allah the Exalted said to His Prophet (ﷺ) regarding the hypocrites, disbelievers who only show Islam, that:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِۦ إِنَّهُمْ كَفَرُوا۟ بِاللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ

فَسِفُونَ ﴿٨٤﴾

“And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieve in Allah.” (At-Tawbah: 84)

So this proves that disbelief deters the funeral Prayer (from been observed over the individual) and standing near the grave after burial.

Allah the Exalted said:

﴿مَا كَانُ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا۟ أَنْ يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوا۟ أُولَىٰ قُرْبَىٰ مِنْ

بَعْدَ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

“It is not for the Prophet and those who believe to ask Allaah's Forgiveness for the disbelievers, even though they be of kin, after it has become clear to them that they are dwellers of the Fire (because they died in a state of disbelief).” (At-Tawbah: 113)

Some of the people enquire about a man suspected to have abandoned the Prayer; should he be presented for the funeral Prayer while we still doubt whether he used to observe the Prayer or not?

We say: If this doubt is based on a founded issue; when you observe the Prayer over him, you say, “*Allahumma in kaana Mu’minan fa-firlahu war-hamhu* (O Allah, if he is a believer forgive him and shower blessings on him). So, you specify, and by that you would have been free from his evil.

As regards the hereafter-related matters consequent upon abandoning the Prayer, they are:

1. Long-lasting punishment in the grave as the disbeliever will be punished or even more.
2. He will be raised on the Day of Ressurrection along with Fir’awn, Haamaan, Qaaroon and Ubayy bin Khalaf.
3. He will enter the Fire and be there forever.

However, some of the scholars rather view that such individual (who abandons the Prayer) has not left the fold of Islam and they gave evidence with some texts even though the texts fall in one of five conditions:

1. It would either be basically lacking in proof regarding the issue such as the saying of some that this (i.e., to rule such an individual as a renegade) contradicts Allah’s saying:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ (٤٨)

“Verily, Allah forgives not that partners should be set up with Him but He forgives except that anything else to whom He wills.” (An-Nisaa: 48)

And among that is the Prayer.

We respond that: The individual who abandons the Prayer is proven in the hadeeth of Jabir collected by Muslim to be a polytheist; even though he does not prostrate to an idol, he is a follower of his desires, and Allah said:

﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ﴾ (٢٣)

“Have you seen him who takes his own lust (vain desires) as his

ilâh (god), and Allâh knowing (him as such), left him astray.”

(Al-Jaathiyah: 23)

Additionally, even if the verse has a connotation that any sin below joining partners with Allah is subject to His Will; such connotations are restricted by the narrations that indicate that the individual who abandons the Prayer is a disbeliever. And if the cleacut text – and it is stronger proof that the connotation -, restricts its general sense in such a way that it indicates specification, why stick to a connotative meaning?!

2- Or that they present restricted narrations with which we cannot describe the individual who has abandoned the Prayer such as the Prophet’s saying: “Allah has forbidden from the Fire, whoever says, *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) seeking Allah’s Face therewith.” And that is for the reason that, his saying, “seeking Allah’s Face therewith” would definitely prevent an individual from abandoning the Prayer because whoever says, “*Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) seeking Allah’s Face therewith must carry out deeds to seek what he craves which is Allah’s Face.

And the greatest deed with which the Face of Allah – the Mighty and Sublime – could be sought is the Prayer. This hadeeth does not therefore contain proof that the one who abandons the Prayer is not a disbeliever since it is restricted by a restrictive which will absolutely prevent the individual from abandoning the Prayer.

3- Or texts that are limited by circumstance in which the one who abandons the Prayer is excused such as the hadeeth of Hudhayfah collected by some of the collectors of the Books of Sunnah regarding a people who would not know of Islam except the expression: *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah). And that would be when the religion would have really dwindled.⁽¹⁾

1 The text of the Hadeeth from Hudhayfah - may Allah be pleased with him - who said, Allah’s Messenger (ﷺ) said that, “Islam shall fade out as the embroideries of the cloth fade so much that the Fasting, the Prayer, Sacrifice and charity will not be known. Then the Book of Allah - the Mighty and Sublime - will be taken away and not a single verse in it will remain on the earth. A group of people will remain; an old man and woman, who will say, ‘We met our forefathers saying this statement: *laa ilaaha illa Allahu* (there is no deity worthy of worship) and we say that too.” Sillah then asked him, “What will *laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) profit them when they know not what the Prayer, Fasting,

So they would know nothing in Islam except *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah), and it will save them from the Fire since they are absolved by absence of knowledge of the obligations of Islam. We hold that opinion as well; that if a people live in very remote area, far from the cities and knowledge, not understanding anything of Islam except: *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) and they die upon that; they are not disbelievers.

4- Likewise, they give proof with hadeeths with general meanings. And these hadeeths are from the foundations of the Science of Islamic Jurisprudence that the narrations with general meanings are restricted by those with specific meanings. So, the texts with general meanings that show that whoever says, *laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) will be in the Paradise and the like. We say: These are restricted or limited by the narrations regarding the individual who abandons the Prayer.

5- They also present weak narrations incomparable to the authentic narrations that establish that the individual who abandons the Prayer is a disbeliever not to talk of contradicting them. So those narrations cannot disprove or compare to the hadeeths that prove that the one who abandons the Prayer has disbelieved.

Then some of them – when it is not easy to establish proof that the individual who leaves the Prayer is not a disbeliever – they say, “His saying, ‘Between the individual and joining partners with Allah and disbelief is abandoning th Prayer’ refers to Minor disbelief and *Shirk*. And so, it will be like the statement of Ibn Abbass – may Allah be pleased with them both – ‘Disbelief less than disbelief.’” Hence, it will be asked, “What necessitates us to interpret the hadeeth to mean that? Because when the word, *Kufr* (disbelief) is generally employed without a controverting proof it would refer to the real Major Disbelief.

Why not; and the Messenger ﷺ said, “Between the individual and disbelief and joining partners with Allah” giving the clear distinguishing factor “between” which implies that the two elements

Sacrifice and charity are!” Hudhayfah then turned away from him...He repeated it to him thrice and on each occasion, Hudhayfah would turn away from him, and on the third time, He turned to him and said, “O Sillah! It will deliver them from the Fire...” Thrice. Reported by Ibn Maajah, Chapter on the Fading away of the Qur’an and Knowledge; no. 4049 and Haakim in the Mustadrak (4/473) and he said, “It is authentic” (3/254): “This chain is authentic; its narrators are reliable.”

are different from each other, and that what is referred to is the Major disbelief.

In that circumstance, the evidence for the view on the disbelief on the individual that abandons observing the Prayer becomes established without any disputing or comparable evidence. It is obligatory on the servant, the believer if the Book of Allah and the Sunnah of His Messenger (ﷺ) prove a ruling for him to accept it since we are not the law-givers. Allah is rather the Law-giver, whatever He – the Exalted – says and His Messenger (ﷺ) is the legislation; we will uphold it, rule based on it and believe it whether it conforms with or contradicts our desires. We must rely on whatever the Sharee’ah approves.

You should understand, however, regarding every difference of opinion in the Ummah that if the basis is good intention along with efforts to attain the correct view; the holder of the view should not be blamed or counted as astray because he is a *Mujtahid* (i.e., a well grounded scholar) and the Prophet ﷺ had said, “If the judge rules, makes efforts and then attains correctness; he has two rewards. But if he rules and makes efforts and then errs he has a single reward.”⁽¹⁾

It is not from the rights of the individual to accuse his brother when he holds differently from him based on the proofs with him. But as for the one who insists and persists after the evidence is made clear to him; such is the person that is blamed.

Based on these points, it becomes known that it is mandatory to be absolutely careful about holding the Prayers with levity, and that it is obligatory upon whoever sees an individual being neglectful of it to counsel him strongly and persuasively, perhaps Allah may guide him through his hands and so he attains tremendous good therewith.

Then concerning the Prophet’s saying, “And giving out the Zakaat”:

Eetaa (as it occurs in the Arabic text) means handing out to those Allah – free is He from imperfections - has specified should be given. The word, *Zakaat* is taken from *Zakaa* which means, purification and increment since the individual giving out the Zakaat purifies himself therewith from miserliness and increases his wealth. Allah the Exalted says:

1 Reported by Al-Bukhaari in the Book of Sticking (to the Sunnah), Chapter on the Rewards of the Judge if he rules and attain correctness or when he errs; no. 7352, and Muslim in the Book of Rulings, Chapter on Explaining the rewards of the judge when he rules and attains correctness or errs; no. 1716.

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ

سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

“Take Sadaqah (Zakaat) from their wealth in order to purify them with it.” (At-Tawbah: 103)

Meaning: It is a legally stated amount of a specified wealth for a particular set of people.

“A stated amount”: and not all forms of wealth; they are rather stated. The Messenger of Allah ﷺ spelled it out while others are explained in the Qur’an. It is not obligatory regarding all of these kinds of wealth; there are rather conditions.

The Zakaat is a small portion the individual gives - and is one of the Pillars of Islam – by way of purifying himself from miserliness and vice, and he cleans the pages of his records off errors as the Prophet (ﷺ) said, “The charity puts off sins as water quenches fire”⁽¹⁾ and the kind of charity is the Zakaat. A dirham you handed out from your Zakaat is better than a dirham you give out for supererogatory charity because Allah the Exalted said in a hadeeth Qudsee: “My servant does not get near Me with anything more beloved to Me than what I make obligatory on him.”⁽²⁾ Likewise, a unit of obligatory Prayer is more rewarding than a unit of supererogatory Prayer. So, obligatory deeds are more rewarding than the recommended deeds.

Zakaat entails cleasing sins and extending favors to the creatures because the person handing out the Zakaat extends the Zakaat to the receiver and counts among the good-doers who become loved by Allah as He the Exalted says:

﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

“And do good. Truly, Allah loves Al-Muhsinoon (the good-doers).” (Al-Baqarah: 195)

1 Reported by At-Tirmidhee in the Book of Faith, Chapter on what is reported regarding the sanctity of the Prayer; no. 2616, Ibn Maaajah in the Book of Trials, Chapter on Holding back speech during trials; no. 3973, and Imam Ahmad (5/248) and at-Tirmidhee said: It is Hasan Saheeh.

2 Reported by Al-Bukhaari in the Book on Mind-softeners, Chapter on Humility; no. 6502.

Also, Zakaat entails connecting the people; because when the rich give the poor from their Zakaat, hatred goes off their hearts against the rich. But when the rich deny them and not give them anything, their hearts harbour hatred against the rich. Similarly, Zakaat includes saving the poor from looting. If the poor feels certain not to receive anything from the rich he may loot, burgle and pillage wealth since he must live too; he must eat and drink. So if he is not given anything, hunger, thirst and nakedness would prompt him to transgress against the people and steal and pillage and the like.

Additionally, giving the Zakaat attracts heavenly blessings. It is reported in hadeeth that, **“A people do not hold back the Zakaat from their wealth except that they are refused rain from the heavens.”**⁽¹⁾ But when people hand out the Zakaat from their wealth, Allah sends down blessings to them from the heavens resulting in rains, vegetations of the earth, full livestock and the people benefitting from the rains of the heavens among many other benefits.

The Zakaat involves aiding the fighters on the path of Allah as well because from the aspects in which the Zakaat is spent is in fighting in the path of Allah as Allah says:

“...and for Allah’s Cause.” (At-Tawbah: 60)

Among the benefits of the Zakaat is to free the slaves from bondage. It is allowed for the individual to purchase a slave’s freedom out of his Zakaat and free him because Allah says:

“...and to free captive.” (At-Tawbah: 60)

Those held in guarantee for debt are freed from the Zakaat too. Many are those in difficulties of piling debts; it will be settled for him from the Zakaat bringing about tremendous good. He becomes free from the bondage of debt and wealth is returned to their rightful owners.

Also, Zakaat involves helping the travelling people who run out of provisions; the possessions he had got exhausted and he would not

¹ Reported by Ibn Maajah in the Book of Trials, Chapter on Repercussions; no. 4019, Haakim in al-Mustadrak (4/540) and said, “Its chain is Saheeh, authentic, but they have not both collected it.” Adh-Dhahabee said, “It is Saheeh, authentic.” Al-Boosayree in az-Zawaaid (3/246) said, “The hadeeth is suitable to be acted upon.” And al-Albaanee graded it Hasan, Sound, in Silsilat al-Ahaadeeth as-Saheehah; no. 106.

find a means of returning to his place. Such a person should be given what he needs to go back home from the Zakaat, even if he is a rich man at home.

In a nutshell, the Zakaat has many benefits and as such, it is one of the Pillars of Islam. The scholars hold differently regarding if an individual is lax regarding it; does he become a disbeliever like the person who is neglectful of the Prayer or not?

The correct view is that he does not become a disbeliever. The proof for that is the report collected by Muslim from Abu Hurayrah – may Allah be pleased with him – that the Prophet (ﷺ) said, “No owner of gold or silver refuses its due except that on the Day of Resurrection sheets of Fire will be made for him with which he burned in the Hell Fire. It will burn his sides, face and back. Each time it gets cold, it is returned on a day like fifty thousand years until he will be judged amongst the creatures whether to enter the Paradise or Hell.”⁽¹⁾ This hadeeth indicates that he has not become a disbeliever because if his holding back constitutes disbelief, he would not have a chance for the Paradise and the hadeeth says, “...whether to enter the Paradise or Hell.”

There is another view from Imam Ahmad – may Allah shower blessings on him -, that whoever holds back the Zakaat disbelieves therewith. He said: Since it is among the Pillars of Islam and if a Pillar is missing among the pillars of a house, it falls. However, the correct view is that, he has not so disbelieved except that he is upon great danger – and the refuge is with Allah -, involving such serious threat.

The wealth from which Zakaat is taken out:

Because the Zakaat is not due on all forms of wealth; the Zakaat must be taken from some while it is not taken from others, the Zakaat therefore, is obligatory to be removed from some things:

Firstly, gold and silver: It is obligatory to give Zakaat from them both in whichever form they occur, whether as currencies like the Dirhams and Dinars or as raw gold such as lump of gold or silver or as ornaments worn and borrowed or the like. These are minerals – gold and silver -, Zakaat must be removed from them on condition that it reaches the *Nisaab* (approved minimum quantity) for a whole year.

1 Reported by Muslim in the Book of Zakaat, Chapter on the sin of the person who holds back Zakaat; no. 987.

The approved minimum quantity (*Nisaab*) for gold is 85g, and the *Nisaab* for the silver is 595g which equals 56 Saudi Riyals. Whoever has this amount of gold or silver has the approved minimum quantity, and when that remains for a whole year, then Zakaat is due to be taken from it. But if it reduces then there is no Zakaat. If the individual has 8og, no Zakaat is due on it or 59og of silver, no Zakaat is due likewise.

The scholars differ: Should we complete the *Nisaab* of gold from silver or not? That is to say, if he has a half of the *Nisaab* for gold and the other half from silver; should they be combined so that we could say he now has the *Nisaab* and the Zakaat becomes due?

The correct view is that the gold is not completed with the silver neither should the silver be completed from gold; each is separate just as wheat should not be added to barley nor should barley be added to make up (the *Nisaab*) for wheat. Likewise, silver should not be added to complete (the *Nisaab*) for gold and gold should not be joined to make up for silver. If the individual has half the approved minimum quantity for gold and half the *Nisaab* for silver; no Zakaat is due upon him.

Whatever goes along with gold and silver is related to it such as currencies either from notes or metal or others if they reach the approved minimum amount for either of the two - whether gold or silver -; otherwise, no Zakaat is due. For instance: If a person has 300 Riyal notes which is not up to the *Nisaab* for silver; no Zakaat is due on him since it is related to the silver (and is not up to the *Nisaab* of silver).

As for other expensive gemstones apart from gold and silver such as pearls and corals and other minerals such as diamond and the like, no Zakaat is due on them no matter their quantity in the possession of the individual except what he sets asides for sale in it. Whatever he sets aside for sale is up for Zakaat, no matter its kind. As for whatever is not reserved for sale, there is no Zakaat due from it except gold and silver.

The second group of things from which Zakaat should be removed: Beasts of cattle, and they are: the camel, cow, sheep; Zakaat should be taken from them also on condition that they reach the approved minimum quantity (*Nisaab*). The approved minimum quantity for camels is five, and the minimum for the cows is 30 and 40 for the

sheep. The beasts are not like other wealth where the additional quantity is calculated relative to the initial quantity; they are rather in sequence:

From 40 sheep a sheep is taken also until they reach 121 from which two sheep are taken. As for the number between the two, Zakaat is not removed. So, from 40 to 120 has not Zakaat due on it. From 121 to 200, only two sheep will be taken. And from 210, 3 sheeps; and from 300, 3 as well; and from 399 3 sheeps are taken. From 400, 4 sheep should be removed.

Likewise the camels; from 24 camels and lesser the Zakaat to be removed is from sheep; for every five, a sheep (is taken). And from 24 camels and above, the Zakaat is from among the camel but of different ages.

The beasts of camels have the condition that they reach the *Nisaab* before the Zakaat on them becomes obligatory; they should be raised by grazing on the lands and not fed for a year or more. If the individual has 40 sheep that goes out to pasture throughout the year, then Zakaat is due on it. If its pastures for 8 months, Zakaat is due, likewise for 7 months. But if it is for 6 months and for the other six months it is exclusively fed, there is no Zakaat due on it. Similarly, if for five months it pastures and for another 7 months it is fed, there is no Zakat due as well. If it is fed exclusively for the entire year, there is no Zakaat due because of the condition that they must be grazing either for the entire year or most of it.

But if the person trades in sheep for instance, he is not keeping them to grow and procreate; he would only buy the sheep today and sell it tomorrow in quest for his own profit, such has to give the Zakaat even if he only has one head as long as it reaches the *Nisaab* for silver since Zakaat is due on the items of trade and their *Nisaab* is related to the *Nisaab* of gold and silver. Mostly, what favours the poor is the *Nisaab* for silver in our times because gold is expensive.

The third class of wealth from which Zakaat should be removed: the grains and seeds that come from the earth such as the dates, wheat, rice, maize and so on. They must also reach the approved minimum quantity (*Nisaab*) which is 300 *Saàs* using the *Sa'a* measure of the Prophet (ﷺ). Those who collect the Zakaat from farmers are well familiar with it. So if an individual has some date-palm trees he

tends, and his seeds reach the *Nisaab*, Zakaat becomes obligatory on him. He must remove from the mid-quality and not from the best becoming wronged or from the worst form and then he wrongs; he should only take out from the mid-quality dates.

If the individual sells his seeds, then he should take out the Zakaat from its money; the amount of Zakaat for whatever is grown from the earth is a tenth if it was watered without using machines, then the 1/10 must be completely given out. So if he has – for instance – 10,000kg it is mandatory for him to remove 1,000kg.

But if he irrigated using machines and the like, only a half of 1/10 is mandatory to be removed. So, from 10,000kg, for example, he will remove just 500kg, and that is because, watering (the farm) by means of devices costs the farmer much more compared to if he does not. Hence, from Allah's wisdom – the Mighty and Sublime – is that he lessened the Zakaat to be paid by the person who irrigates making expenses and great efforts.

The fourth kind of wealth from which the Zakaat should be removed: Articles of trade.

Whatever the individual sets aside for business such as real estate, clothings, containers, cars and so on; they are not specific. Whatever you present for transactions; that is, you own it because you await some profit from it, then it is an article of trade, it is obligatory for you to take out Zakaat from it.

The quantity to be taken out of it is 1/40 like the gold and silver; and from a hundred, 2.5. So if you have some money and you want to know the quantity of Zakaat (to be removed), the matter is easy; divide the money by 40 and the result gives the amount for Zakaat. So, if the individual has 40,000 of Dirhams, its Zakaat is 1,000 Dirhams. And from 120,000 Riyals, he will remove 3,000 Riyal and so on. In a nutshell, if you want to remove the Zakaat from your money, divide it by 40 and the result of it is what is upon you to give.

The word '*Urood* (presentation) is employed regarding the items of trade because they are not steady, they are present and they go. '*Aradan* is employed regarding whatever comes and goes as Allah the Exalted said:

"...that you seek 'Arada (the perishable goods) of the worldly life." (Nisaa: 94)

That is how commodities are with the trader; the individual would buy commodities not actually intending the item itself. He is rather after the profit he makes from it. So you find that he buys it in the morning and sells it in the evening to gain profit. So, *'Urood at-Tijaarah* (items for trade) are the things the individual sets aside for business, and so, Zakaat is due from them.

And the Zakaat is taken such that: when the time for removing the Zakaat comes you estimate the entire commodity and take out 1/40 from it including those you just even stocked. For example: A person whose Zakaat is due in Rajab. He then buys items in Rabi' and so we say: Estimate its value at Rajab and hand out Zakaat due on it.

If he asks that: It has not stayed a year with him? We reply: The year condition is not considered for the items of trade! The items of trade are based on their value, and the value has a year with you. So you estimate its value at the time of giving out the Zakaat whether it is more or less than its value when you purchased it. Assuming you bought it at 10,000 Riyals – for example -, and at the time of giving the Zakaat it only worths 8,000 Riyals, then the Zakaat is over the 8,000. And if you bought it at 8,000 and it worths 10,000 at the time of giving out the Zakaat, then 10,000 is given consideration. But if you don't know whether you made profit or not, then give consideration to your capital.

The legitimate beneficiaries of Zakaat

Zakaat should be given to those Allah mentioned out of His Wisdom. He the Exalted said:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٠ ﴾

“As-Sadaqah (meaning: Zakaat) are only for the Fuqara (poor), and Al-Masakin (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause and for the wayfarer; a duty imposed by Allah...” (At-Tawbah: 60)

That is, the Zakaat must be given to these categories of people.

“And Allah is All-Knower, All-Wise.” (At-Tawbah: 60)

The poor and needy: Those who could not find sustenance for themselves and their dependents for a whole year. For example; A man is employed earning about 4,000 Riyals monthly; he'll be a *Faqeer* (poor) because he cannot find sustenance. So, we'll provide him with 420,000 from the Zakaat to make up. And another man earning 6,000 Riyals monthly, but he has a large family and the expenses are huge; he can only survive with 12,000. The scholars say: We will give him what will suffice him for the entire year. But we must not give him more than the sustenance for a year because as the year turns over another Zakaat will come to care for his needs. Hence, the scholars limit (what we should give him) to a year.

If a person says: Who amongst them both is in greater need; the poor or needy? The scholars say: We start with the most important and Allah the Exalted began with the *Faqeer* (poor); and so, the poor is in greater need than the needy.

The Third: the collectors; that is, those appointed by the ruler of the country to shoulder the responsibility of collecting Zakaat from the people and giving it out to its legitimate beneficiaries. The ruler would give them the value for their work even if they are rich because they became entitled for working and due to need. So if the ruler says: If any of them works for a month, his salary is 1,000 Riyals; we'll give him 1,000 Riyals from the Zakaat because they worked for the benefits of the Zakaat and so, they should be paid therefrom. But if the ruler chooses to pay them from the central account of the Muslims so that the Zakaat funds could suffice for others in need; then there is no blame.

The Fourth: Those whose hearts are inclined to Islam: Those being attracted towards Islam; an individual could have just accepted Islam needing to strengthen his Faith; he realizes that the religion of Islam is one of connection and ties.

Secondly: from the aspects of attracting hearts is to give an individual to be safe from his harm so that his hatred and enmity against the Muslims may wane. The scholars differ: It is a condition that those we attract are the nobles and eminent persons among their people or not? The correct view however, is that it is not a condition; if you give an individual among the people by way of attracting him

to Islam that's sufficient.

But if you give a single person by way of averting the evil from him, that is not allowed because the single individual's matter should be reported to authority and they'll take back his rights for him.

The Fifth: To free captives: the scholars say it involves three forms:

The first group: That you buy a slave and free him.

The second form: That you help the slave gradually paying off for his freedom to pay.

The third form: that you free a Muslim under non-Muslim any other captivity. In fact, if a Muslim is kidnapped by some people who refuse to free except after ransom is paid from the Zakaat; there is no blame.

The Sixth: those in debt: The *Gaarim* (as it occurs in the Arabic text) is the person in debt he is unable to settle or debt he incurred for overall benefits even if he is unable to settle the debt. Hence, the scholars say:

The first form: one who incurs debt for other's benefits.

The second form: one who incurs debt for himself.

Owing for other's benefit: is he who lends money to maintain ties among people such as when two tribes have enmity, disagreements and feud; the man among the pious moves to reconcile the two warring tribes by giving them money he personally agrees to give. Here, he becomes indebted, not for personal benefits but for overall benefits: reconciling between those warring tribes.

The scholars say: This man will be given what he needs to settle the debt even if he is rich because the debt was rather for overall benefits. Assuming a man has 100,000 Riyals and he settles between two tribes with 10,000 Riyals he can give from his wealth. However, we say, it is not mandatory on him, he should be given what to pay back from the Zakaat since it was incurred for the benefit of others. And for the reason that it will encourage making reconciliation among opposing groups. So when we give the individual who lends money (for such purposes) he is so encouraged.

As regards the second form, the one who borrows money for personal use such as a man who rents a house for 5,000 Riyals not having the means to pay. As it pertains to his food, drink and clothing,

he is not in need, he only needs to pay the debt he borrowed for his rent, we will give this man the rent from the Zakaat because he is among those in debt.

Likewise the person befallen by a disaster that wrecked his wealth like fire outbreak or deluge or the like, consequenting upon his borrowing the money. So we'll provide him what he needs to settle his debt since he is unable to pay it up. Here, it is preconditioned upon the person not being able to pay the debt. If he is able, he will not be given. But is it allowed to go to the creditor and say to him: the money you have with so-and-so, collect it and it will be given from Zakaat?

Response: Yes; it is allowed. It is not a condition that we have to hand it out to the debtor to give the creditor. In fact, if you go to the creditor and say: It reached me that you are requesting for settlement of loan of 10,000 Riyal from so-and-so? And he answers, "Yes" and he confirms it and you give it to him. We mustn't tell the debtor since the real aim is settling the debt and that could occur whether you informed him or not.

Contemplate the expression in the verse: "*As-Sadaqah (meaning: Zakaat) are only for the Fuqara (poor), and Al-Masakin (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam)*" all these occur in conjunction to (the word), "*poor*" (in the Arabic text) using the particle, *lam* (in *lil-Fuqaraa – for the poor*). But in *wa fee Riqaab* (as it occurs in the Arabic text, meaning, *and to free captives*) and not *lil-Riqaab* (for freeing captives). He rather employed the particle, *fee* (to) functioning as an adverbial (in the Arabic text) and not *li* (for). It would imply that it is allowed if you give the Zakaat in that direction without handing it to the individual himself.

"*...and those in debt*" is joined with "*...and to free captives*" using the particle, *fee* (in the Arabic text) so that it acts on it as well; i.e., *wa fee al-gaarimeen (and to free captives)*; so, there is no need compelling the debtor to give to the creditor; it would rather suffice that you go and give the creditor to clear the debt.

If someone says: Is it better for me meet the creditor and settle it or give the debtor to pay it up himself?

We say: It requires some elaboration:

If you fear that if you give the debtor he will not settle it; he will

rather consume the money and leave the debt; then he should not be given. You should rather hand it out to the creditor because if you give the debtor he would expend it on other unimportant things and leave the debt. Some of the people are neglectful of the debts they owe; so if you know the debtor if given the money will spoil the money and still remain indebted, do not give him then. You should give the creditor instead.

But if the debtor is sensible and religious, and would not want to remain indebted and you are almost certain that once you give him he'll hurriedly go and repay the debt to the creditor, then we will give the debtor, and say: "Take these dirhams; pay it up yourself" since that is more private and better. But we should be careful about the deception of some individuals while distributing the Zakaat!

Some of the people will come up with some debts they have and it will be paid – Allah willing. But after a year, he'll present the same debt and not mention that it had been settled. So note this; because some of the people – and the refuge is with Allah -, are not bothered about legality or illegality; the concern is just to get money. So he comes forward with the first list, half of which had been paid and presents it to you again. So beware of that.

Many things have been presented to us like this and we would go to pay the debt according to the list but the creditor would say: "He had paid me." This is a problem; one should be careful. If he fears Allah as much as possible and it then becomes clear afterwards that the person who collected the Zakaat was not a legitimate beneficiary, he had already discharged his duty – and that is from Allah's mercy. Meaning, if you give your Zakaat to an individual and it became known to you he was not due for Zakaat even after you had made efforts (to ascertain he was due), then there is no blame on you; your Zakaat is accepted.

Seventh: "*and for Allah's cause*": Jihad in Allah's cause is to fight that Allah's Word reigns supreme. That was how the Prophet (ﷺ) defined it when he was asked about a man who fought out of bravery, the one who fought for partisanship and the person who fought to be seen; which of them is in the cause of Allah? He answered, "**Whoever fights that Allah's Word reigns supreme is in the cause of Allah.**"⁽¹⁾ This is a

1 Its reference has been cited earlier.

concise and restrictive statement, and its explanation had preceded.

Note: It is allowed to go to war against a transgressing Muslim despite his being a Muslim. If it is asked: What if he is so compelled?

Response: Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him – said: If a Muslim fights alongside the Tatars, they should be fought despite the fact that they are Muslims even though they were compelled. If it is true that they were compelled, they'll have the reward of the martyr because they were killed out of wrong by those who forced them; the wrong was from those who coerced them. But if they only feigned coercion being autonomous and free then they have only wronged their own souls.

He – may Allah shower blessings on him – also said while explaining that: Those compelled may not be distinguished from those who were not forced (during the battle) because that has to do with the heart. Choice and compulsion are matters of the heart; so the compelled may not be distinguished separate from the any other. Hence, the one coerced should be fought too to defend the truth and his judgement is with Allah.

Rightly, assuming he was taken captive and he is really a Muslim; it is a not allowed to kill him. But during combat he will be fought.

He mentioned it in al-Fataawah under the Book of Jihad vol. 28 pg. 544-553.

Allah's saying: "...and in Allah's cause..." includes giving the fighters themselves money from the Zakaat and buying them weapons. So buying the weapons for Jihad in Allah's cause from the Zakaat is allowed.

The scholars say: Among that as well is when an individual squarely devotes himself to studying while being able to strive for earning; he only devoted himself to acquire knowledge. He should be given from the Zakaat according to his need because acquiring knowledge is Jihad in Allah's cause. But the individual who devotes himself to worship, he should not be given from the Zakaat; he should rather be adjured to seek earnings. This shows the excellence of knowledge over worshipping.

If two men come to us, one of them religious and nice and then he says: "I can strive to make earnings but I like to completely devote myself to worshipping; observing the Prayer, Fasting, making

remembrance of Allah and reading the Qur'an; so give me Zakaat to suffice me from working!" We would say: We will not give you; you should rather seek earnings. And then another comes and says: "I want to completely devote myself to acquiring knowledge although I have the ability to make earnings. But if I go earning, it will prevent me from acquiring knowledge. So hand out what will suffice me so that I could devote myself to learning." We will say: We will give you what is sufficient for you to study. And that is from the pointers of the excellence of knowledge and seeking it.

The Eight: "...and the wayfarer...": they form the eighth category of the approved beneficiaries of Zakaat. *Ibn as-Sabeel* (as it occurs in Arabic) is the traveler who got stuck and his provisions got exhausted not having the means of reaching his town. He should be given from the Zakaat what will suffice him to get back to his city.

This is not from the aspects of the poor and needy because in his town he is (perhaps) rich, but his provisions got exhausted during the journey. So he should be provided means sufficient to return home even if he is rich. It was called *Ibn as-Sabeel* (in the Arabic text) because it comes with journeying like *Ibn al-Maa* (lexically meaning – the son of water) is employed regarding a kind of bird attracted by water and it so lands on it.

Those are the eight categories; it is not allowed to give the Zakaat to any other than them. So, it is not allowed to spend the Zakaat to build a mosque or repair roads or construct schools and other such charitable endeavors because Allah mentioned these categories by way of indicating restriction. He – the Exalted – said: "*Zakaat (funds) are only...*" (At-Tawbah: 60) and (the particle,) *Innamaa* (as it occurs in the Arabic text) is a restrictive affirming the matter regarding the mentioned and rejecting it with regards to others.

If we view that the Zakaat should be spent in all charitable ventures, the benefit of the restrictive will be lost. So, mosques, repairing roads and constructing schools and the like should be funded from other means of philanthropy and charity.

This is the third Pillar among the Pillars of Islam the Prophet (ﷺ) mentioned to Jibreel (عليه السلام) in his lengthy hadeeth.

As for the fourth Pillar, the Prophet (ﷺ) said: "and fasting of Ramadan."

Ramadan is the month between Sha'ban and Shawwal. It is named Ramadan because, according to some, at the beginning when it was named, it coincided with the period of intense heat. Others say: It was because it is used to quench the heat of sins since inequities are hot: "Whoever fasts Ramadan out of Faith while expecting its rewards, his past sins will be forgiven."⁽¹⁾

The point is that this month is wellknown to the Muslims; Allah – free is He from all imperfections and Exalted is He – mentioned its name in His Book; He said:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

*"The month of Ramadan in which was revealed the Qur'aan."
(Al-Baqarah: 185)*

And Allah did not mention any month by its name except this month.

And Fasting in the month of Ramadan is one of the Pillars of Islam; the individual's Islam is deficient without it even though it only becomes obligatory on the individual after the conditions that follow are fulfilled:

That the person is a Muslim, matured, sane, able, resident and free from inhibitions. These are the six conditions.

Hence, if the individual is minor, the Fasting is not obligatory on him, if he is insane, the Fasting is not obligatory on him, if he is a disbeliever it is not obligatory on him, but if he is unable, there are two ways:

- a. If there is end in sight for his inability such as casual illness, he will not fast but he'll pay back the number he misses.
- b. But if the removal of the inability is no where in sight such as old age or terminal illness; he'll feed a needy in the stead of each day of fast.

Likewise the resident, a non-traveler; Fasting is not obligatory upon the traveling person but he'll repay every day of fast he misses. As for the person, "free from inhibitions", that is by way of noting the

¹ Reported by Al-Bukhaari in the Book of Faith, Chapter on Fasting Ramadan Expectant of the Rewards out of Faith; no. 38, and Muslim in the Book of the Travelers' Prayer, Chapter on Encouraging the Ramadan Late-Night Prayers, the Taraaweeh; no.760.

menstruating women and the woman observing post natal bleeding since the Fasting is not obligatory on them. In fact, it is not permissible for them to fast; but they will pay back as well.

Fasting in the month of Ramadan depends on the days of the month; either 29 or 30 according to the moon sighting because the Prophet (ﷺ) said, “Fast when you sight it and when you sight it break the fast. But if the clouds prevent you, complete the counting thirty”⁽¹⁾ i.e., the month of Sha’ban regarding the commencement of the month and the counting of Ramadan when it has to do with ending the month.

The Fifth Pillar: Pilgrimage to the House:

That is, the House of Allah – free is He from all imperfections and Exalted is He -, i.e., intending to perform the rites Allah enjoined in His Book and on the tongue of His Messenger (ﷺ). So, Pilgrimage to the House is one of the Pillars of Islam and by extension, the ‘Umrah since the Prophet (ﷺ) called it lesser Hajj.

However, going for the Hajj has conditions including: maturity, sanity, Islam, being a freeborn, ability; five conditions. If any of the five is missing, then it is not obligatory. Inability to perform the Hajj if such is due to wealth then the Hajj is not obligatory on the person, whether by himself or by using proxy. But if it has to do with the body; i.e., if he is unable for a reason that would go away, he should wait until the inhibition goes away. However, if it is such that its removal is not in sight, like old age; then he must be represented by an individual to perform the Hajj. A woman asked the Prophet (ﷺ) saying, “My father was due to fulfill Allah’s obligation upon His servants while old, unable to sit stably on the ride. Should I perform the Hajj on his behalf?” He ﷺ said, “Yes.”⁽²⁾

So, the Prophet (ﷺ) affirmed it noting she called it an obligation

1 Reported by Muslim in the Book of Fasting, Chapter on the Obligation of the Ramadan Fast When the Moon is Sighted and Breaking the Fast When the Moon is Sighted; no. 1081. Al-Bukhaari gave a similar report with the wording: “Begin fasting when you sight the moon, and end the fasting when you sight it. But if the cloud prevents you; then complete the counting of Sha’ban thirty.” Al-Bukhaari in the Book of Fasting, Chapter on the Prophet’s saying, “When you sight the moon commence fasting and when you sight it, end the fasting”; no. 1909.

2 Reported by Al-Bukhaari in the Book of Hajj, Chapter on the Obligation of the Hajj and Its Virtues; no. 1513, and Muslim, the Book of Hajj, Chapter on Performing the Hajj on Behalf of the Incapable due to Chronic Illness or Old Age and the Like or Even Death; no. 1334, 1335.

even though he was unable. But he was able financially. Hence, the Prophet – alayhi as-salaat was-salaam – said, “Perform the Hajj on his behalf.”

These five pillars are the Pillars of Islam: Testimony that, there is no deity worthy of worship except Allah, and that Muhammad is Allah’s Messenger, to establish the Prayer, giving the *Zakaat*, the Fasting in Ramadan and performing the Hajj to Allah’s Sacred House.

After the Prophet (ﷺ) told him that, Jibreel said to him, “You have spoken the truth.” ‘Umar said: “We were surprised to see that he had asked him and he affirmed him correct” because that a person should affirm an individual over his comments would imply that he has knowledge of that. So we were amazed how he asked him and then says, “You are correct.” If a questioner is given answer he rather says, “I understand” and not “You are right.” But Jibreel (عليه السلام) has the knowledge of that; and so, he said, “You are correct.”

Concerning his saying: “Tell me about Eeman (faith)”:

The place of Faith is the heart while Islam locates in the limbs. So we say: Islam is the apparent deeds; and Faith is something hidden, so it is in the heart. He’ll believe it as he believes the sun at midday; such is undountable. Hence, it is such a deep-rooted affirmation which will not tolerate any doubt and it necessitates accepting Allah’s legislations and completely submitting to it. So he told him, “*Eemaan* (Faith) is for you to believe in Allah, His angels, Books, Messengers and the Last Day, and believe in divine preordainment – the good of it and the bad of it.” These are the six Pillars of *Eemaan*:

His saying: “that you believe in Allah”:

Concerning His saying: “that you believe in Allah” i.e., that you believe that Allah – free is He from all imperfections – exists, that He is living, all-Knowing, absolutely Able and that He is the Lord of the universe. There is no Lord besides Him, to Him belongs the entire dominion and the right to be praised, and the return of all things is to Him. He Alone – free is He from all imperfections – has deserves worship and none has the right - Glorious is He and Exalted.

Reliance must be placed on Him and from Him is help and guidance to success. All Attributes of perfection belongs to Him different from the attributes of all creatures. He – free is He from all imperfecions – says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١١)

“There is nothing like Him; and He is the All-Hearer, the All-Seer.” [Ash-Shoorah: 11].

Therefore, you should believe in Allah’s existence, His Divinity, His sole right to worship. Likewise, belief in His Names and Attributes is compulsory. So whoever disproves the existence of Allah becomes a *Kaafir* (an unbeliever) – and the refuge is with Allah – and such and shall dwell in the Hell for eternity. Whoever doubts regarding that or hesitates (in his belief in Him) is a *Kaafir* as well because *Eeman* (belief) must be certain that Allah exists, is All knowing, Able to do all things. So whoever doubts His being the Only Lord becomes a disbeliever, and whoever joins any partner with Him in His Lordship is a disbeliever.

Anyone who says: the *Awliyah* (the righteous ones) control the universe or have influence in the universe and so supplicates to them or asks for protection or help from them, such a person is a disbeliever – and the refuge is with Allah -; such an individual has not truly believed in Allah. Whosoever directs any form of worship to other than Allah is disbeliever since (that implies that) the individual does not solely believe in Allah.

Whoever prostrates to the sun or the moon or tree or river or mountain or a king or any of Allah’s Prophets or a *Waliyy* (a righteous man), such a person is a disbeliever, completely out of the fold of Islam owing to his joining partners with Allah. Likewise, whoever rejects by denial, any of what Allah has described Himself with becomes a disbeliever therewith since that constitutes belying Allah the Exalted and His Messenger (ﷺ).

So if he rejects any of Allah’s Attributes by negating it, such is a disbeliever for belying something established in Allah’s Book and the *Sunnah*. If - for example - he says: Allah does not rise over His Throne and does not descend to the earthly heaven; then he is a disbeliever. But if he rejects it by way of interpretation, then such interpretation will be looked into; could such interpretation be reached out of his own effort or not? If such is possible he is not a disbeliever but he becomes a wrongdoer for transgressing the way of the People of the *Sunnah* and the *Jamaa’ah*. However, if the interpretation is far-fetched,

then it is like blunt negation and therefore, he apostatizes.

Hence, if you truly believe in Allah, you'll obey Him and carry out His commands and avoid His prohibitions because the individual who truly believes in Allah would regularly call to mind, Allah's Mightiness and love for Him. So if he puts Allah's love above the love for all other things and glorifies Allah above all other things, he'll certainly carry out Allah's orders and avoid His prohibitions.

Likewise, it is incumbent on the individual as part of belief in Allah to believe that Allah is above all things, above His throne of Majesty. Allah's 'Arsh is above the entire creatures and is the greatest creature known to us. It occurs in a narration that: "Verily the seven heavens and the seven earths compared with the *Kursiy* is like a (small) ring dropped in a desert land."⁽¹⁾ Drop a ring of a steel iron cap in a desert land, and then try to compare (the place of) this ring with the wide land, what would happen? Incomparable, then at the remaining part of the narration it says: "...and the superiority of the Throne over the *Kursiy* is like the superiority of the desert land over this small ring."

Hence, the *Kursiy* compared to the 'Arsh is like a small ring dropped in a desert land; imagine the greatness of this 'Arsh! So, Allah called it mighty, He says:

"He is the Lord of the mighty Throne." (At-Tawbah: 129)

And He says:

"Owner of the throne, glorious." (Al-Burooj: 15)

Allah qualifies it with glory, greatness and likewise with honor.

Allah – the Exalted – rose over this 'Arsh. So Allah is above the 'Arsh and the 'Arsh is above the entire creation. The *Kursiyy* – although small compared to the 'Arsh – is broader than the heavens and the earth as Allah – the Exalted – says:

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾

"His Kursiy extends over the heavens and the earth." (Al-Baqarah 255)

Hence it is obligatory for you to believe that Allah – the Exalted – is above all things, and that the entire creatures are nothing compared

¹ Its reference has preceded.

to His (Mightiness). Allah – the Exalted - is the greatest and most Sublime to be encompassed by the intellect or thought. Even the eyes, when it sees Allah – and free is He from all imperfections and Exalted is He -, and the believers will see Allah in the Paradise, it will not be possible for them to grasp or encompass Him as He – the Exalted said:

“No vision can grasp Him, but He grasps all vision.” (Al-An’ am: 103)

So, Allah’s affairs are Majestic and most Glorious; thus, you must believe in Allah – free is He from all imperfections and Exalted is He -, in this grand way so that it obligates you to rightly worship Him.

From the aspects of belief in Allah: is believing that Allah the Exalted encompasses all things with His knowledge; and that He knows the deceptions of eyes and what the breasts conceal. He knows all that is contained in the heavens and earth whether small or large, huge or minute,

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾ (٥)

“Truly nothing is hidden from Allah, in earth or in the heaven.” (Al-Imraan: 5)

Likewise, you must affirm faith that Allah, the Exalted, has power over all things, and that whenever He wishes a thing He says to it, “Be” and then it is irrespective of how great this matter is. Consider the resurrection of mankind and their creation; people are in millions, Allah – the Mighty and Sublime - alone knows their number. Allah the Exalted said:

﴿مَا خَلَقْنَاكُمْ وَلَا نَبْعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ﴾ (٢٨)

“The creation of you all and the resurrection of you all are only as (as creation and resurrection of) a single person.” (Luqmaan: 28)

The entire creatures; their creation and their resurrection are like that of a single soul.

Regarding the Resurrection, Allah, the Mighty and Sublime, says:

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾ (١٣) ﴿فَإِذَا هُمْ بِالسَّاهِرَةِ﴾ (١٤)

"But it will be a single shout. When behold, they find themselves on the surface of the earth (alive after their death)." (An-Naaziaat: 13, 14)

You'll always notice signs Allah's signs in your daily life. When the individual sleeps, Allah took his soul as He – the Exalted – said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ﴾

"It is He, Who takes your souls by night (when you are asleep)." (Al-An'aam: 60)

Even though not a complete take-away wherein the soul completely departs the body, it rather leaves the body in such a manner that it is still connected to the body. Then, Allah would resurrect the sleeping person from his sleep and he'll feel he just got life anew. This was felt even before the invention of these electronic devices. When the night fell, the people would feel the darkness and some strangeness; they'll feel tranquil. And when the day breaks, they feel the illumination, light and comfort. So they get delight from the departure of the night and dawning of the day.

But nowadays, the nights and day have become all like daylight, and so, we do not experience the delight we used to feel. Even at that, when the individual wakes up from his sleep, he feels as if he just woke up to a new life; and that is from out of Allah's mercy and His Wisdom.

Similarly, we must believe that Allah is all-Hearing and all-Seeing; He hears all that we say even if it is in secret, Allah - the Exalted - says:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾

"Or do they think that we hear not their secrets and their private counsel? Yes we do and our messengers are by them to record." (Az-Zukhruf: 80)

Also Allah, the Mighty and Sublime, says,

﴿وَلَا يَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْسِرَّ وَآخَفَىٰ﴾

"He knows the secret and that which is yet more hidden." (Taa-Haa: 7)

That is, more hidden than secret, referring to what the individual conceals in his mind as Allah the Exalted says,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ﴾

"And indeed We have created man, and We know what his own self whispers to him..." (Qaaf: 16)

Meaning, what his mind tells him, Allah knows it even if it is not known to the creatures.

He - the Mighty and Sublime - sees; He sees the trekking black ant on a black rock in the darkness of night; it is not hidden to Him. So when you believe in the knowledge of Allah, His capability, His hearing and sight, that obligates you to be conscious of your Lord - the Mighty and Sublime- and not to make Him hear except what will please Him neither will you do anything except what He is satisfied with, because when you speak, He hears you and when you act, He sees you.

Hence you will be fearfully conscious of your Lord seeing you contravening what He forbade you from or not seeing you doing what He ordered you. Likewsie, you'll fear that He hears from you what He displeases or that you are silent regarding what He ordered you (to say). Similarly, when you believe in His perfect ability, then you'll ask Him of all your needs without exceeding bounds about asking. You'll not say, "This is far-fetched; this is not possible"! Everything is possible with Allah's Ability.

When Moosa عليه السلام, reached the Red Sea fleeing from *Fir'awn* (the Pharaoh) and his people, Allah ordered him to strike the sea with his staff. He did and the sea separated into twelve paths such that the water body in-between these paths were like a mountain. Just within a second, the sea driedup and they began to walk on it as if they were on a desert, not touched by any water out of Allah's Power - free is He from all imperfections.

It is said that when Sa'd bin Abee Waqqaas - may Allaah be pleased with him - was about taking control of the lands of Persia and reached Dijlah - a well known river in Iraq - the Persians crossed the river marching eastwards. They then destroyed the bridges and sank the boats into the river so that the Muslims would not be able to cross to them. Thereupon, he - may Allah be pleased with him - consulted the

other Companions – may Allah be pleased with them -. They reached a conclusion to cross the river; and so, they crossed the river walking on the surface of the water with their horses, camel and their feet and no evil touched them!

Who held this sea such that it became like a plain, like a stone, on which the soldiers marched without getting drowned? It was Allah - the Mighty and Sublime – the One capable of all things. Likewise, it occurred to Al-Alaa' bin Al-Hadramy - may Allaah be pleased with him - when he fought Bahrain and the sea blocked their way. He supplicated to Allah – free is He from all imperfections and Exalted is He – and they crossed the water without being touched by any evil.

The signs of Allah are many; and believing all that Allah informed us of in His Book or that His Messenger ﷺ told us or that the people witnessed of the amazing events is part of belief in Allah because they constitute belief in Allah's Ability – free is He from all imperfections.

From the aspects of belief in Allah, the Mighty and Sublime, is for you to believe that He sees you; although you do not see Him, He sees you. So worship Him as though you see Him, and even though you do not see Him He sees you. This is a matter, many are heedless about; you find him worshipping Allah as if doing something merely customarily. He would not observe it as if he's looking right at his Lord - the Mighty and Sublime. This is a kind of deficiency in faith and worship.

From the aspects of belief in Allah is: for you to believe that legislation belongs to Allah - the Exalted the Mighty.

The universal and religious laws, all belong to Allah; no one deserves making laws except Allah – free is He from all imperfections and Exalted is He -, and all things lie in His Hands as He said:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ

وَتُذِلُّ مَنْ تَشَاءُ يَدُكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦﴾﴾

“Say O Allah! possessor of kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able

to do all things.” (Al-Imraan: 26)

How many are kings are dethroned between the night and morning, and how many overpowered (incumbent kings) and became kings overnight just because all matters are in the Hands of Allah. How many reputable persons ranked top among the people became the most relegated of them only nightlong?! And how many were wretched became noble just overnight because the sovereignty and rule belong to Allah – free is He from all imperfections.

Likewise the religious laws, they all belong to Allah and none else. Allah - the Exalted – allows and forbids and obligates; no one among the creatures has the say in that. Obligating, permitting and forbidding are for Allah. Thus, Allah prohibited His servants from describing anything lawful or prohibited except by His permission. He – the Mighty and Sublime – says:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِنُفْتَرُوا عَلَى اللَّهِ

الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾﴾

“And say not concerning that which your tongues put forth falsely: ‘This is lawful and this is forbidden, so as to invent lies against Allah.’ Verily, those who invent lies against Allah will never prosper. A passing brief enjoyment (will be theirs), but will have a painful torment.” (An-Nahl: 116 – 117)

The point is that the area of belief in Allah is so broad; if the individual continues to explain it, he will spend many days. However, pointers suffice the intelligent.

Concerning the Prophet’s saying: “...and His angels”:

The angels are an Unseen world, Allah – free is He from all imperfections and Exalted is He – created them from light and assigns specific functions to them. Each of them follows what Allah orders him. Regarding the angels guarding over the Fire Allah says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ

شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“Over which are (appointed) angels stern (and) severe who do

not disobey the commands they receive from Allaah, but do that which they are commanded.” (At-Tahreem: 6)

So they play no arrogance towards the orders neither are they incapable; they carry out what they commanded and are able to do so. Unlike humans; human beings may arrogantly disobey the commands or may be incapable carrying it out. But as for the angels, they are created to implement Allah’s orders whether regarding worship related to them or the benefits of the creatures.

For example, Jibreel عليه السلام, the most honourable of all the angels, is assigned with revelation. He would come down with it from Allah to His Messengers and Prophets. So, he is appointed to oversee something which is of advantage to the creatures and the servants, and he is powerful and trustworthy, followed by other angels. For that reason, he is the noblest angel as Muhammad is the noblest of Messenger. Allah – and free is He from all imperfections – says:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى ۝ ذُو مِرَّةٍ فَاسْتَوَى ۝ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۝﴾

“He has been taught (this Qur’an) by one mighty in power (Jibreel) one free from any defect in body and mind then he (Jibreel) in his shape as created by Allah) rose and became stable. While he (Jibreel) was in the highest part of the horizon.” (An-Najm: 5-7)

Meaning; he taught the Prophet - ﷺ – the Qur’aan:

“...the one mighty in power...” i.e., the one with tremendous power, Jibreel; “One free from any defect in body and mind”; i.e., the one with good posture “...rose and became stable.” Meaning that, he was perfect and exalted, “...while he (i.e., Jibreel) was in the highest part of the horizon.”

Allah – the Mighty and Sublime – also says:

“Verily, this is the Word (this Qur’aan brought by) a most honourable messenger...” referring to Jibreel.

﴿ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝﴾

“...owner of power, and high rank with (Allâh) the Lord of the Throne.” (At- Takweer: 19-21)

Some of them are assigned with things of benefit for the creatures from another angle regarding enlivening the lands and plants like Meekaaeel (عليه السلام). Meekaaeel is appointed in-charge of rains and plants which involves the life of the animals; that of humans and beasts. So the first is Jibreel assigned with that relating to the soul's life, Meekaaeel is appointed in-charge of rains and plants related to the life of animals.

Among them also is Israafeel – alayhi as-salaat was-salaam -, one of the great carriers of the 'Arsh. He is in-charge of blowing into the Trumpet: the big curved Trumpet as huge as that between the heaven and the earth. When people hear it; a sound they had never heard and disquieting they'll tremble and fall dead; i.e., they will pass away due to the intensity of the sound.

﴿وَنُفِخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ

أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ (١٨)

“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh will. Then it will blown a second time and behold, they will be standing, looking on (waiting).” (Az-Zumar: 68)

The souls will flow from this horn, this trumpet, and then every soul will return to the body that bore it in the worldly life; it will never miss it an inch by Allah's command - the Mighty and Sublime -. So all these three (angels) are assigned with something related to life. Jibreel is assigned with something related to the soul's life, Meekaaeel with regards to the life of plants and the earth and Israafeel with the life of animals.

Hence, the Prophet (ﷺ) used to extol Allah's praises for His *Ruboobiyyah* (Lordship) over those angels during the opening supplications of his late-night Prayers instead of saying, “*Subhaanaka Allahumma wabihamdik...* (Free are You, O Allah, from imperfections; and praises belong to You),”⁽¹⁾ he would rather say: “*Allahumma*

1 Reported by Aboo Daawood, the Book of Prayer, Chapter on Who Considers it Appropriate to Open the Prayer by saying, *Subhaanaka Allahumma wabihamdik...* (Free are You, O Allah, from imperfections; and praises belong to You”; no. 776, At-Tirmidhee in the Book of the Prayer, Chapter on What to Say in Opening of the Prayer; no. 234, Ibn Maajah, the Book of Establishing the Prayer, Chapter on Beginning the Prayer, and the great scholars, Ahmad Shaakir classified it Authentic in his Annotations on Sunan At-Tirmidhee (2/11).

Rabba Jibreel wa Meekaaeel wa Israafeel; Faatira as-Samaawaat wal-Ard, 'Aalima al-Gayb wash-Shahaadah, Anta Tahkumu bayna 'Ibaadika feemaa kaanoo feehihi Yakhtalifoon. Ihdinee limakhtulifa feehi bi Idhnik Innaka Tahdee man Tashaau ilaa Siraatin Mustaqeem (O Allah, Lord of Jibreel, Meekaaeel and Israafeel, Creator of the heavens and the earth, Knower of the hidden and open! You that will judge between your servants in those matters about which they used to differ; guide me by Your Grace to the truth concerning that about which they differ, for indeed You guide whomsoever You wish to the straight path).⁽¹⁾

Among them are those appointed to taking souls, the Angel of Death and those who assist him regarding that (among the angels). They descend with shroud and scent on the soul about to depart from the body. If he is among the people of *Eeman* (belief) - may Allaah make us among them - they come down with a shroud from the Paradise and a scent from the Paradise. If he is among the people of the Fire, they descend with a scent and a shroud from the Fire.

Then they sit beside the person passing away, whose time has come and begin to withdraw his soul until it reaches the throat. When it reaches the throat, the Angel of Death pulls it out and then gives it to them (i.e., the helping angels). And they place it in the shroud and scent. As humans cover the corpse with the shroud and scent (during the funeral), the angels cover the soul with shroud and scent. Look at Allah's care for human beings. The angels will shroud the soul while humans shroud the body. Thus, Allah - the Mighty and Sublime - says,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾ (٦١)

“Until when death approaches one of you, Our Messengers take his soul, and they never neglect their duty.” (Al-An'aam: 61)

They never leave out anything in preserving it neither do they exceed stated bounds.

Allah the Exalted has empowered the Angel of Death to take the souls everywhere on the earth; he will take it even if they all die at the same moment. If a people are affected by an accident and they all die at the same time; the Angel of Death will withdraw their souls also at

1 Reported by Muslim, the Book of the Prayer of the Travelers, Chapter on Supplicating During the Late-Night Prayer; no. 770.

the same moment. Do not be surprised because the angels can not be compared to humans; Allah gave them tremendous abilities over that of the jinn who are even stronger than the humans. But the angels are more powerful than the jinns.

Consider the story of Sulayman عليه السلام when he said:

“O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience? An Ifreet from jinn...”

Ifreet: that is, someone very strong...

﴿ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيَّ أَمِينٌ ﴾ (٣١)

“...said: ‘I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work.’” (An-Nahl: 39)

The throne was at Yemen while Sulayman was in Ancient Syria, a month’s distance away; yet he said:

“I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.”

And Sulayman would leave his sit at a particular time; so:

﴿ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ﴾ (٤٠)

“...one with whom was knowledge of the scripture then said: ‘I will bring it to you within the twinkling of an eye...’” (An-Naml: 40)

The second was faster than the first one; within a twinkle of your eye, it will come to you before return it. “Then when he (i.e., Sulayman) saw it”: in actual fact; he saw it, “placed before him”: The scholars said: The one who had knowledge of the scripture supplicated to Allah using His Greatest Name and so, the angels promptly moved the throne from Yemen to Ancient Syria. Hence, the angels are more powerful than the jinns.

So do not be surprised that people pass away in the east and west on the earth and their souls were all taken away by a single angel. Allah the Exalted said:

﴿ قُلْ يَتُوفَنَكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴾ (١١)

“Say: ‘The Angel of Death, who is set over you will take your souls. Then you shall be brought to your Lord.’” (As-Sajdah: 11)

If Allah commands this angel: “Withdraw the soul of all those to die (at a particular time)”, can he say no?! That is not possible! Because they would not disobey Allah in what He orders them. As such, when Allah said to the Pen; “Write all that shall exist till the day of Resurrection”; even though non-living, the Pen wrote all that shall be till the Day of Resurrection. When Allah - the Mighty and Sublime – gives an order it cannot be disobeyed except by the stubborn among the jinns or human beings. But as for the angels, they never disobey Allah.

These are four among the angels.

The fifth angel is Maalik in-charge of the Fire; its custodian. Allah mentioned him in His saying about the dwellers of the Fire:

﴿وَنَادُوا بِمَلِكٍ لِّيَفْضَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوتٌ﴾

“And they will cry: ‘O Maalik Let your lord make an end of us’, he will say: ‘verily you shall abide forever.’” (Az-Zukhruf: 77)

That is to say: He should make us die, terminate our lives and grant us respite from what we are experiencing. He will say: “Verily you shall abide forever”!

Sixth: the Keeper of the Paradise; it occurs in some narrations that his name is Ridwaan. He is placed in-charge of the Paradise while Maalik is assigned the Fire.

Those whose names we know, we believe in them with their names, and those whose names we know not, we believe in them in the general sense. We’ll affirm belief in the duty we know of him, his attributes and in all that the Qur’aan and the *Sunnah* has reported regarding the attributes of these angels.

An Issue: We previously said that the angels are an Unseen world; is it possible that they are seen?

Answer: The reply is, yes; either in the actual form they were created or in the look of whomever Allah wills that they take! The Prophet (ﷺ) saw Jibreel in the actual form Allah created him in two places: on the earth and in the heaven. On the earth, at Cave Hira near Makkah, and in the heaven, at the Lote-tree of the Utmost Boundary as Allah says:

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ ﴾

“And indeed he (Muhammad saw him (Jibreel) at a second descent (i.e. another time). Near Sidrat al-Muntaha (a Lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).” (An-Najm: 13-14)

He saw him having six hundred wings, covering the sky i.e., he completely covered the horizon and he has six hundred wings and no one knows the extent of each wing except Allah – the Mighty and Sublime. However, if a thing is high covering the sky it definitely means it is extensive. This Jibreel the Prophet (ﷺ) saw twice in his real form would sometimes come to him in the look of humans as it occurs in the hadeeth of Umar – may Allah be pleased with him – as we have it in the story of Jibreel.

Jibreel came (on that occasion) to him in the look of a man with very dark hair, plain white clothes, no trace of journeying was seen on him and no one among the companions knew him: And Allah has power to do all things. Allah – and free is He from all imperfections and Exalted is He – has granted them that; that they could change forms and look human either at their own will or by Allah’s Will; Allah would order that they change to that form. Allah knows Best.

This is just about the angels ﷉ and the details of the reports about them are mentioned in Allah’s Book and in the *Sunnah* of the Messenger of Allah (ﷺ). It is incumbent on us to believe in these angels that they are powerful and strong; Allah says to them on the day of Badr:

﴿ إِنِّي مَعَكُمْ فَتَيُّوْا الَّذِينَ ءَامَنُوْا سَأُلْقِيْ فِيْ قُلُوْبِ الَّذِينَ كَفَرُوْا الرُّعْبَ فَاصْبِرُوْا فَوْقَ

الْأَعْنَاقِ وَاصْبِرُوْا مِنْهُمْ كُلِّ بَنَانٍ ﴿١٢﴾ ﴾

“Verily, I am with you so keep firm those whose who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.” (Al-Anfaal: 12)

So, they were fighting alongside with the Companions in the battle of Badr. A polytheist would be seen falling dead, struck on his head

with the sword and he would not know who killed him. The angels were the ones killing them because Allah said to them:

﴿فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾ (١٢) ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ

وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَاُكِبَتْ اللَّهُ شَدِيدُ الْعِقَابِ﴾ (١٣)

“So strike them over the necks, and smite over all their fingers and toes. This is because they defied and disobeyed Allah and His Messenger then verily Allaah is severe in punishment.” (Al-Anfaal: 12-13)

Hence we must believe in them; whomever we know particularly amongst them we believe in him specifically, otherwise, it will be in the general sense. We must believe as well in what is reported about them of worship in consonance with what occurs in the Qur’aan and the *Sunnah*. Belief in them is one of the six Pillars of *Eemaan*; and whosoever rejects or belies them or says: “they don’t exist” or that, “they’re spirits of good while the satans are the evil spirits” has disbelieved in a manner that expels the individual from the path since that constitutes belying Allah – the Exalted – and His Messenger (ﷺ) and the consensus of the Muslims.

Some people have gone wide astray, because they reject the existence of angels – and the refuge is with Allah – and hold that, “The angels are mere good forces and nothing exists such as the World of the Angels.” If these people say this out of certain interpretation, it is incumbent on us to explain to them that such is an invalid interpretation; it is even a misrepresentation. But if they hold that view not out of any interpretation, it is as if they declare what the Allah’s Book, the *Sunnah* and the Muslims agree upon that the angels exist and that Allah is capable of creating a perfect World that the humans will not perceive with their senses.

These are the jinns; they exist without doubt, yet our physical senses don’t perceive them as we sense other physical things: Allah has made His creatures in various forms!

Concerning his saying: “**And his Books**”: that is the third Pillar.

Al-Kutub (as it occurs in the Arabic text, meaning - books), is the plural of *Kitaab* (book). That is to say the Books Allah revealed to the Messengers. Every Messenger has a book as Allah the Exalted says,

﴿أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ﴾ (١٧)

"It is Allah Who has sent down the Book (the Qur'an) in truth, and Balance." (As-Shoorah: 17)

He also says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ

بِالْقِسْطِ﴾ (٢٥)

"Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and balance (justice) that mankind may keep up justice." (Al-Hadeed: 25)

However, there are those we do not know among the books while we know others!

The *Taorah* is the Book revealed by Allah to Moosa عليه السلام as is known. The *Injeel* is the Book Allah sent down to Eesa عليه السلام; known as well. The Sheets of Ibraaheem عليه السلام was mentioned in the Qur'aan; the Zaboor of Daawood عليه السلام was referred to in the Qur'aan and the Sheets of Moosa عليه السلام, if it is different from the *Taorah*, was also mentioned in the Qur'aan.

So, those whose names Allah mentioned in the Qur'aan must be believed in particularly by their names, and those He did not mention, we believe them generally speaking. Hence, we must believe that sent down a book to Moosa عليه السلام which is *Taorah*, and one to 'Eesaa which is *Injeel*, to Daawood عليه السلام called *Zaboor* and some Sheets to Ibraaheem عليه السلام. That is what we believe.

Undoubtedly, that does not mean that what the Christians have with them today was the same book sent down to 'Eesaa because the gospels the Christians have today have been altered, changed and substituted. The monks among the Christians have tampered with it, adding to it, removing and altering it. So you find it divided into four or five parts but the Book revealed to 'Eesaa was one single book.

However, Allah – the Exalted – Himself took the duty of preserving the Noble Book He sent down to Muhammad ﷺ since there would be no Prophet after him who would explain the right and the altered (message) to the people. As for the previous Books they are not free

from alterations because Prophets were raised who explained the alterations; so they came and pointed out the alterations. This is the wisdom behind the fact that Allah took charge of preserving the Qur'aan contrary to what happened to other Books: that the people would understand their need for Prophets when they see the altered books; and so, the Prophet would come and explain the truth.

The point is that, we must believe that the book which was sent down a Prophet is the truth from Allah, and not that the book in the hands of his followers today is the same book that was sent to that Prophet; they – frankly speaking – have been altered, changed and replaced!

Likewise, from the aspects of belief in the Books is affirming that all items of information in them are true just as the entire information in the Qur'aan are true. This is for the reason that the information in the Books sent down to the Prophets are from Allah and every information from Allah is true. Similarly, we believe that the entire legislations in them are right, from Allah and are true. That is, every ruling that has not been altered nor changed is true because the entirety of Allah's legislations He obligated upon His servants are true.

However, have they remained till today with alteration? We have explained the response to this question: that they are not dependable; they have rather been changed, altered and replaced. Nevertheless, must we follow the rulings the earlier Books have brought? We say: As for the narrations Allah gave us in these Books; we must act upon them as long as the legislations in our own Book (i.e., the Qur'aan) has not mentioned anything contrary.

For instance: Allah's saying:

﴿وَكُنِبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ. وَمَن
لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٥﴾﴾

“And we ordained therein for them: life for life eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him expiation. And whosoever does not judge by that which

Allaah has revealed such are wrong doers.” (Al-Maidah: 45)

This is written in the *Taurah* and Allah – the Mighty and Sublime – mentioned it to us in the *Qur’aan*. He – the Exalted – did not do that except for us to consider it and act upon it as He said:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

“Indeed in their stories, there is a lesson for men of understanding.”
(Yoozuf: 111)

He also says:

﴿أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْتَدَةٌ ۚ﴾

“They are those whom Allah had guided. So follow their guidance.” (Al-An’am: 90)

So whatever Allah narrated to us and mentioned to us from the previous Books is legislation for us too because Allah did not mention them for frivolity except when our legislation (in our Book) contradicts such. If our legislation comes contrary to that, it becomes abrogating for such (legislations) just as some of the verses in our Book have other verses abrogating them. Similarly, what Allah mentioned in the past Books referring to it could be abrogated by this legislation.

But as for those things mentioned in their own books, we do not accept or reject them as the Prophet ﷺ ordered regarding when the Children of Isreal narrate that we should neither affirm or reject them. That is for the reason that we may be affirming falsehood or rejecting truth. So we’ll say: We believe in Allah and in what He has sent down to us and what He sent down to you. We should not accept or reject them if our own *Sharee’ah* has not proven it correct or wrong. But if it shows its authenticity or falsity we follow the implications of what it attests: If it proves it correct, we accept, if it shows it wrong we reject.

From that are narrations attributed to some of the Prophets ﷺ among the children of Isreal such as was reported about Daawood that he was attracted to a wife of one of his soldiers. He got inclined towards her and ordered the soldier to go against the enemies and fight perhaps he may be killed so that he could take over the woman thereafter! That he actually did that and Allah sent a group of angels to him disputing so that he could settle their dispute. So one of them

complained that:

﴿إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً وَلِي نَجْمَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ﴾ (٢٣) قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِلَى نَجْمِهِ وَإِنْ كَثِيرًا مِنَ الْخَائِلَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَطَنَّ دَاوُدُ أَنْفُسَهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

“Verily, this is my brother (in religion) he has ninety-nine ewes, while I have (only) one ewe and he said: ‘hand it over to me, and he overpowered me in speech.’ [Daawood] said (immediately without listening to the opponent): “He has wronged you in demanding your ewe in addition to his ewes. And verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.’ And Daawood guessed that We have tried him and sought forgiveness of his Lord, and fell down prostrated and turned (to Allah) in repentance.”
(Saad: 23 – 24)

They claim that: that was asimitude Allah drew for Daawood who had more than ninety-nine wives and attempted to take the one wife of this soldier to make a hundred for himself! This story is clearly false⁽¹⁾ because Daawood ﷺ was one of the Prophets of Allah; it is not possible for him to nurse such plots. In fact if he were not a Prophet no person of sound intellect does that; how then when he is a Prophet?! We say regarding narrations like this from the Children of Isreal that they are lies because they do not befit the status of a Prophet; not even a sensible person, not to say Prophets ﷺ.

In a nutshell, what occurs in their books are of two forms:

Firstly: Those Allah told us in the Qur’aan or that Allah’s Messenger (ﷺ) narrated to us. These ones are authentic, acceptable.

Secondly: What they themselves reported. These have three categories:

First category: That our *Sharee’ah* proves its falsity; it becomes incumbent on us to reject and refute it.

Second category: What our *Sharee’ah* shows to be correct; we will affirm and accept it because our *Sharee’ah* attests to it.

1 Refer to Ibn Katheer’s comment on the falsity of this story in his Book of Tafseer while explaining this verse.

Third category: Those neither from the first nor the second category. We must hold back since they can not be trusted; their narrations contain lies, alterations, additions and removals.

His saying: “and His Messenger”: This is the fourth pillar.

The Messengers are the human beings Allah – free is He from all imperfections and Exalted is He - sent to the creatures and made them and made them the contact between Himself and His servants to convey His legislations. They are humans, created from a father and mother except for ‘Eesaa عليه السلام whom Allah created from a mother without a father. Allah – free is He from all imperfections - sent them as a mercy to mankind and to establish proof against them as He – the Exalted – said:

“Verily, We have sent the revelation to you as We sent the revelation to Nooh and the Prophets after him...”

up to His statement:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ (١٦٥)

“And Messengers as bearer of good news as well as of warning in order that mankind should have no excuse for Allah after the (coming of) Messengers. And Allah is Ever All-Power, All-Wise.”
(An-Nisaa: 163-165)

They are many; and the first of them was Nooh while the end of them is Muhammad (ﷺ). The evidence for that is His saying - the Exalted:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ (١٧٣)

“Verily, We have sent the revelation to you as We sent revelation to Nooh and the Prophets after him.” (An-Nisaa: 163)

It is authentically reported in the Two Books of Authentic reports under the narrations about Intercession that: “...the people, on the Day of Resurrection will approach Nooh and say to him, ‘O Nooh! You are the first Messenger to the people of earth.’”⁽¹⁾

1 Reported by Al-Bukhaari in the Book on the Narrations of the Prophets, Chapter

As for the evidence that the Prophet (ﷺ) is the last of the Messengers; that is His saying – the Exalted –:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ ﴾

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets.” (Al-Ahzaab: 40)

It also occurs in an authentic hadeeth from him – ﷺ – that he said, “I am the end of the Prophets.”⁽¹⁾ Hence, it is mandatory for us to believe that all the Messengers Allah sent are truthful in what they conveyed from Allah and in the dissemination of the message. We must accept the names of those among them who were specifically mentioned to us; and those that have not been named, we must believe them in the general sense.

Also, there was not any nation except that Allah sent a messenger to them to establish evidence against them as Allah – the Exalted – said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ ﴾

“And verily, We have sent among every Ummah a Messenger (proclaiming): Worship Allah (alone), and avoid Taghoot.” (An-Nahl: 36)

And Allah - the Exalted - says:

“And there never was a nation but a warner had passed among them.” (Faatir: 24)

So, it is incumbent on us to believe all that the Messengers inform as long as they are authentically reported; we must then know that they are true. We must also follow the last among them, Muhammad (ﷺ) he is the one we are commanded to follow. All – the Exalted – said:

﴿ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ

on Allah’s saying: “And we sent Nooh to his people...”; no. 6565, and Muslim in the Book of Faith, Chapter on the Least in Rank Among the Dwellers of the Paradise; no. 194.

- 1 Reported by Al-Bukhaari in the Book of Virtues, Chapter on the Seal of Prophets (ﷺ); no. 3535, and Muslim the Book of Excellence, Chapter Mentioning His Being the Seal of Prophets; no. 2286. In the version of Muslim; no. 2287 (it says): “I came as the end the Prophets.”

وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ

وَكَلِمَاتِهِ. وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

“Say (O Muhammad): ‘O mankind! Verily, I am sent to you all as the Messenger of Allah to whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but Him. It is He who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allah and His Words and follow him so that you may be guided.’” (Al-A’raf: 158)

So Allah – the Exalted – ordered us to follow him.

He – the Exalted – also said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

“Say: if you (really) love Allah, then follow me, Allah will love you.” (Al-Imraan: 31)

As regards the rest of the Messengers, we will follow them when our Sharee’ah orders us to follow them such as his saying that, “The best of Prayer is the Prayer of my brother Daawood; he would sleep for a half of the night and stand up in its third and sleep in its sixth. And the best Fasting is the Fasting of my brother Daawood; he would fast on a day and eat the other day.”⁽¹⁾ This is information about Daawood’s worship; his waking up in the night and his fasting so that we could follow him in it.

But if our Sharee’ah has not mentioned following him, the scholars – may Allah shower blessings on them – differ on: Is the Sharee’ah of those before us also legislating for us when our own Sharee’ah has not mentioned anything contradicting that? Is it just legislation for us when our Sharee’ah orders us to follow it?

The correct (opinion) is that the Sharee’ah of those before us is legislation for us as long as there is nothing contrary to it in our Sharee’ah because when Allah – the Exalted – mentioned the Prophets

1 Reported by Al-Bukhaari in the Book of the Late-Night Prayer, Chapter on Who ever Sleeps at Dawn; no. 1131, and Muslim in the Book of Fasting, Chapter on Prohibition of Fasting the Entire Year for those Who would find it difficult; no. 1159.

and Messengers, He said to his Prophet (ﷺ):

﴿أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَّهُمْ أَقْتَدِ ۖ﴾

“They are those whom Allah had guided. So follow their guidance.” (Al-An’aam: 90)

So Allah commanded His Prophet, Muhammad (ﷺ) to follow the guidance of those who preceded him.

Allah - the Exalted – also says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِيَ الْأَلْبَابِ ۖ﴾

“Indeed in their stories there is a lesson for men of understanding.” (Yoosuf: 111)

This is the last part of Soorat Yoosuf in which Allah told us his lengthy story in order for us to take lessons therefrom.

Hence, the sholars – may Allah shower blessings on them – took many points of benefits from Soorat Yoosuf regarding the matters of Rulings and others. For example, they deduced therefrom: Depending upon inferences during rulings based on His saying – the Exalted –

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

﴿وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ﴾

“And witness of her household bore witness (saying): if it be that his shirt is torn from the front, then her tale is true and he is a liar! But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!” (Yoosuf: 26-27)

They inferred that that is inference because if the shirt got torn in front the man would have pulled her to himself causing the shirt to be torn. But if it were from behind – from the back -, then she was the one who sought him and dragged his cloth till it got torn. This is inference by which the ruling is given. The scholars have taken this deduction even though the *Sunnah* has proofs from other matters that indicate allowance of depending on deductions.

However, the preponderant view regarding, “The legislations of those before us” is that it is binding as legislation for us as long as our

legislations have not ruled contrary. It is incumbent on us to follow the Messengers ﷺ and honor them as appropriate. We must attest to their high status among the righteous and good as Allah said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

“And whoso obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the prophets, the Siddeeqoon (those followers of the prophets who were first and foremost to believe in them), the martyrs, and the righteous. And how excellent these companions are!”
(An-Nisaa: 69)

As for the fifth pillar, it is “believing in the Last Day”.....

The Last Day is the Day of Resurrection, so named because there will be no other after it. Hence, the individual has four stages: a stage in the womb of his mother, another on the earth, one in the grave and the stage of the Day of Resurrection which is the last of the stages. And so, it is named the Last Day. On that day, the people will either dwell in the Paradise - we ask Allah to count us and you among them - or in the Fire - we seek refuge with Allah. This is the final return.

Belief in the Last Day includes - as Shaykh al Islam Ibn Taymiyyah said (may Allah shower blessings on him) in the book, *al-Aqeedat al-Waasitiyyah*, a summary on the creed of the People of Sunnah and the *Jamaa'ah*. It is among the best works of Shaykh al-Islam - may Allah shower blessings on him - in terms of its conciseness, clarity without much verbosity.

He - may Allah shower blessings on him - said, “Believing in all that the Prophet (ﷺ) informed of regarding all that will happen after death forms part of belief in the Last Day.”⁽¹⁾

Among it is: The Trials of the grave: When the dead is buried, two angels approach him, make him sit down and ask him three things. They ask: “Who is your Lord? What is your religion? Who is your Prophet?”

So, Allah will make firm those who believe, with the firm word -

1 *Al-Aqeedat al-Waasitiyyah* (pg. 10)

I ask Allah to make me and you among them. Thereupon the true believer will say: My Lord is Allah, my religion is Islam and my Prophet is Muhammad. A proclaimer will call out from the heaven that, "My slave has said the truth, prepare a bed for him from the Paradise and dress him with a garment from the Paradise and open a door for him to the Paradise. Vast space in the range of sight will be made for him, and the fragrance of the Paradise will come to him; he will experience the bounties he will soon have.

As for the hypocrite – and the refuge is with Allah – or disbeliever, he will rather scream: "Ha! Ha!...I do not know, I only hear people say something, so I said it." Because true faith did not reach his heart; it rather stopped on his tongue. He was hearing but never knew the meaning; his grave will not be expanded for him. And this is great difficulty. Hence, the Prophet (ﷺ) enjoined us to ask refuge with Allah against it in every Prayer (by saying): *"Allahumma innee a'oodhubika min 'adhaabi al-Qabri wa 'adhaabi an-Naar* (O Allah, I seek refuge with You against the torment of the grave and the punishment of the Fire)."⁽¹⁾

*From that also is to believe in the delights of the grave and its punishment:

Delights in the grave for whoever deserves delight among the believers and punishment in the grave for those deserving torment. This has been mentioned in the Qur'an and *Sunnah* and the People of the *Sunnah* and *Jamaa'ah* have a consensus on it.

In the Book, Allah Blessed is He and Exalted says:

"Thus Allah rewards the Muttaqoon (pious) those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worship none but Allah alone saying (to them): peace be on you, enter Paradise, because of that (the good) which you used to do (in the world))." [An-Nahl: 31-32].

That is: At the time of death.

Towards the end of *Soorat al Waaqi'ah*, Allah – free is He from all imperfections and Exalted is He – says:

1 Reported by Al-Bukhaaree in the Book of Call to Prayer, Chapter on Supplicating Before Ending the Prayer; no. 832, and Muslim in the Book of the Mosques and the Places for Prayer, Chapter Regarding What Refuge is Asked against During the Prayer; no. 589.

"Then if he be of those brought near to Allah, there is for him rest and provision, and a Garden of Delights (Paradise)" [Al-Waaqi'ah: 88-89]

He says this while mentioning the condition of the dying person, visited by death. If he is of those brought near to Allah, he will have rest and provision, and a Garden of Delights on that very day.

As regards the torment of the grave, listen to the saying of Allah - the Mighty and Sublime:

"And if you could but see when the Dhalimoon (polytheists and wrongdoers) are in agony of death..."

That is, the suffering of death,

"...while the angels are stretching forth their hands"; extending their hands towards this dying person among the disbelievers (saying): **"...deliver your souls!"** as if the disbelievers are greedy with their souls because it would be given the evil tidings – and the refuge is with Allah – of punishment. So it flees in the body, scattered; the individual becomes covetous of it, and so it will be said,

"...deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayaat (proofs) with disrespect!" [Al-An'aam: 93].

Meaning: Today is the day of their death while they breathe their last.

Regarding the people of Fir'awn, Allah – free is He from all imperfections – said:

"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "cause Fir'awn's people to enter the severest torment!"» [al-Ghaafir: 46]

He says: **"The Fire, they are exposed to it, morning and afternoon..."** i.e., before the establishment of the Hour:

"...and on the Day when the Hour will be established (it will be said to the angels) cause Fir'awn's people to enter the severest foment!" [al-Ghaafir: 46]

However, we must understand that the Delight and Punishment are

from the Unseen; we do not see it because if we were to see them we would not bury our dead since an individual would not present his dead to a punishment he sees. He'll be scared; because if the disbeliever or hypocrite is unable to answer, he'll be struck with an iron rod like a hammer. Thereupon, he will cry so loudly that everything will hear his cry except humans. The Prophet (ﷺ), "If a person hears it he will fall down unconscious."

The Prophet (ﷺ) also said: "If not that you'll not bury, I would have supplicated to Allah to make you hear the punishments of the grave."⁽¹⁾ But out of Allah's favour we do not sense it; we only believe it as from the Unseen; we do not feel it.

Also if the torment of the grave is seen or perceived, that will constitute disgrace! When you pass by the grave of a person and see him being punished; shouting, that is tantamount to humiliation for him.

Thirdly; if it is seen or perceived it will bring unrest for his people and family; they will not be able to sleep at night while hearing their relation shouting day and night due to torment. But from Allah's Mercy – free is He from all imperfections and Exalted is He – is that Allah made it hidden, not known. So let no one come and say: "We have dug out the grave two days after, we do not find any sign of punishment?!"

We say: That is because it is from the matters of the Unseen even though Allah - the Exalted – could show this Unseen to whomever He wills among His creatures. So, He may make it be seen. It is narrated in the two *Saheehs* in the hadeeth of Ibn Abbass – may Allah be pleased with them – that: "The Prophet (ﷺ) passed by two graves in Madeenah and said, 'They are both being punished; and they are not being punished for something big. As for one of them, he would not avoid urine and the other would monger rumours.'"⁽²⁾ So Allah made His Prophet see these two (inhabitants of the) graves that they were being punished.

In a nutshell, it is obligatory on us to believe in the Trials of the grave which is the questioning (of the inhabitant of the grave by) the

¹ Reported by Muslim in the Book of the Paradise, Chapter on Presenting the Dead's Sit in the Paradise or Fire and Affirming the Punishment of the Grave; no. 2867.

² Its referencing has preceded.

two angels about his Lord, religion and Prophet; and that we should believe in the Delights of the grave and its Punishment.

Among the matters regarding belief in the Last Day: is that the individual should believe in what will happen on the Last Day; that when the horn is blown the second time the people will stand up in their graves to Allah, the Lord of all that exists, barefooted, without wearing shoes, naked, not dressed, and uncircumcised and not having any money. All humans including the Prophets and Messengers will be so raised up as Allah the Exalted said:

"As We began the first creation, We shall repeat it." (Al-Anbiyaa: 104)

As man comes out of his mother's womb in this way: naked, without wearing shoes, uncircumcised and without any money, likewise he will come out of the depths of the earth on the Day of Standing. They will stand in the presence of the Lord of all that exists, men and women, young and old, believers and disbelievers; all in that manner, barefooted, uncircumcised, without any wealth. And no one will look at the other because they're faced with a matter that will busy them away from looking at one another. The matter is far too serious for them to begin to look at each other.

A woman would be besides a man and he would not look at her neither will she look at him as Allah – the Mighty and Sublime – said:

"Then when there comes As-Saakha (the second blow of Trumpet on the Day of Resurrection) That Day shall a man flee from his brother; and from his mother and his father; and from his wife and his children." [Abasa: 33-37]

Part of belief in the Last Day is: believing that Allah – free is He from imperfections and Exalted is He – will spread this earth and extend it. Our earth today is round with some flattening at the South and North. But it is round as His saying indicate:

"When the heaven is split asunder, and listens to and obeys its Lord and it must do so. And when the earth is stretched forth." [Al-Inshiqaaq: 1-3]

That is: it will not be stretched until the heaven is split asunder and that will be on the Day of Standing. The earth will be stretched as the tanned skin is stretched; there will not be any valley or tree or

building or mountain, Allah – the Mighty and Sublime – will level it smooth; you will not see any crookedness or curve. The people shall be gathered on as explained; the heavens will be folded, the Lord – the Mighty and Sublime – will fold it up with His Right.

The sun will be brought so close above their heads to the height of a mile in terms of distance or the kohl container length. Whatever the case, it would come so close to the heads. However, we believe that some among the people will be saved from its heat; those Allah will place under His shade on a Day there will be no shade except His shade. Among those are the seven the Messenger ﷺ mentioned in a single text. He – peace and blessings be upon him – said: “A group of seven; Allah shall provide them shade under His shade on a Day there shall be no shade except His shade: A just ruler, a young person nurtured to give obedience to Allah, a man whose heart is attached to the mosque, two people who love each other for the sake of Allah; they would come together based on it and separated on it, and a man that is invited by a woman of wealth and beauty but says: ‘I fear Allah’ and a man who donates a charity hiding it so that his left hand knows not what the right hands out. And a man who remembers Allah privately and his eyes shed tears.”⁽¹⁾

1. A just ruler: He is the one who maintains justice among his followers; and there is no fairer and more appropriate and more incumbent than establishing Allah’s Rule over them. This is the height of justice; Allah the Exalted says:

“Verily Allah enjoins justice and Al-Ihsaan (i.e., to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the legal ways of the Prophet ﷺ in a perfect manner)...” [An-Nahl: 90]

Whosoever rules over his subjects with other than Allah’s legislations has not been fair; he is rather a disbeliever – and the refuge is with Allah - because Allah said:

“And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh’s Laws.” (al-Maaidah: 44)

If this ruler makes legislations contradicting the Sharee’ah while knowing that they actually contradict the Sharee’ah but he abandons

1 Its reference was earlier cited.

it and says: "I will not leave these legislations"; such an individual is a disbeliever even if he prays, gives charity, fasts and performs the pilgrimage. Even if he gives the remembrance of Allah the Exalted; even if he affirms the Messengership of the Messenger ﷺ. Such is a disbeliever who will abide in the Hell Fire forever on the Day of Standing.

And it is not allowed for him to be allowed to rule over a Muslim community if they are able to unseat him from office. The fairest thing the ruler could do is to govern the people according to Allah's Laws. From justice is for him to deal fairly between the poor and rich, the enemy and friend, those close and far; even the enemy, he should deal justly between him and friends in rulings. In fact the scholars – may Allah shower blessings on them – say: If two men enter upon the judge; one of them a disbeliever while the other is a Muslim, it is not allowed for him to favour the Muslim with anything. So they should both go in, sit and the judge should talk to them both. He should not talk to one leaving the other; he should not show a cheerful countenance to the Muslim and frown at the disbeliever while they are before him seeking justice. He should be fair between them even though, undoubtedly, the non-Muslim is not like the Muslim:

"Shall We then treat Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimoon (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you." [Al-Qalam: 35-36]

But before the Law; the people equal.

From fairness: is to implement the legal punishment Allah – the Mighty and Sublime – has obligated upon every one even upon his children and descendants. The Prophet (ﷺ) is the most fair of people; when his intercession was sought regarding the woman from the Makhzoom tribe the Prophet (ﷺ) had ordered that her hands be cut, Usaamah – may Allah be pleased with him – interceded on her behalf and he said to him: "Are you interceding regarding Allah's legal punishment?" He berated him.

Thereupon, the Messenger (ﷺ) stood up and addressed the people. He gave thanks to Allah and praised him and then said, "Thereafter... those who came before you were destroyed because if the high-ranking among them stole, they left him but if the weak stole they

would implement the legal punishment against him! I swear by Allah! If it were Faatimah the daughter of Muhammad that stole, I would have cut her hands.”⁽¹⁾ May Allah’s peace and blessings be upon him.

Faatimah the daughter of Muhammad, the best among women! She is the leader of the ladies of the dwellers of Paradise; the daughter of the best of humans. Yet, if she were to steal her father would have cut her hands. Consider, “I would have cut her hands”; he did not say, “I would have ordered her hands to be cut”! Apparently, he will ensure that her hands were cut if she ever stole. This is justice; and the heavens and the earth stand upon that.

From the justice on the part of the ruler is to appoint to offices those competent in terms of their religion and ability; so they’ll be trustworthy and able, capable of carrying out the tasks they are given.

The pillars of rulership are two: Power and Trust.

Allah the Exalted – said:

“Verily, the best men for you to hire is the strong, the trustworthy.”
(Al- Qasas: 26)

“An Ifreet (strong one) from the jinn said” - to Sulayman: “I will bring it to you” i.e., the throne of Bilqees – “...before you rise from your place (council). And verily; I am indeed strong, and trustworthy for such work.” (An-Naml: 39)

Hence, it is part of justice not to appoint an individual to an office except he is competent to occupy such an office in terms of his ability and trust. If he appoints someone incompetent when he has others who are competent, then he’s not being fair. The Prophet (ﷺ) mentioned the fair leader among the seven Allah will place under His shade on a Day there will be no shade except His. He even made him the first of the seven because being just to subjects is really difficult. So if the individual Allah makes a ruler is granted the success of being just, he benefits therefrom tremendously and the Ummah in his time and after him would benefit tremendously since he’ll be a good model and he will be among those Allah will put under His shade on a Day

¹ Reported by Al-Bukhaari in the Book of Narrations of the Prophets, Chapter no. 54; no. 3475, and Muslim, Book of Prescribed Punishments, Chapter on Cutting the Hands of the High-ranking Who Steals and others; no. 1688.

there will be no shade except His.

Secondly: A young boy nurtured to give obedience to Allah:

The youth is someone between fifteen and thirty years. Undoubtedly, the youngster has aims and thoughts; he does not remain upon anything because he is young in age and tender. Everything attracts and fascinates him. So the Messenger ﷺ ordered that the elderly ones among the polytheists be killed during battles and their youngsters be left. Since the youngster may be attracted if Islam is presented to them. Hence, at the youthful age, the youth would have thoughts and desires, aims whether thought-based or character-based. Therefore, the one Allah favours to be nurtured upon giving obedience to him will be among those Allah will place under his shade on the Day there will be no shade except His shade.

Obedience to Allah is to carry out His orders and avoid His prohibitions; and His orders will not be carried out neither will His prohibitions be avoided except through knowing that such-and-such is an order and that is a prohibition. So knowledge must come first. So the youth must be a student studying knowledge obeying the commands and abstaining from the prohibitions.

Thirdly: A man whose heart is attached to the mosques:

That is: He loves the mosques.

Does this refer to the places where prostrations are made? That is, he loves making much prostrations or it specifically refers to the mosques? It could mean this or that. A man whose heart is regularly connected to the mosque; he is always busy in the praying places and in Prayer. After exiting a particular Prayer, he is waiting for the next, and so on.

Here, there is difference between a person's saying: "O Allah, grant me succor with the Prayer" and "O Allah, grant me relief from the Prayer." Grant me succor with the Prayer: is good; i.e., make this Prayer tranquility for my soul. But "Grant me relief from the Prayer" means, disconnect me from it. I ask Allah's refuge!

But this man, his own heart is regularly connected to the mosque; he is busy at the places of worship and when he exits from a Prayer, he awaits another.

Fourthly: Two men, who love each other for the sake of Allah; they gather based on it and separated on it:

They love one another not for any other than Allah - the Mighty and Sublime -; so there is no kinship between them nor financial interaction or mutual friendship. He only loves him for the sake of Allah - the Mighty and Sublime - because he sees him committed to worship and steadfast upon His Sharee'ah. If the individual is a near relative or friend and the like, there is no blame if he still likes him from two angles: from the aspects of family relations and friendship and from the perspective of Faith.

So, these two love each other because of Allah and became like brothers due to the religious, *Sharee'ah*-based link between them; worshipping Allah – free is He from all imperfections and Exalted is He.

“They come together based on it”: in this world, “...and they separate on it” i.e., nothing separated between them except death; he loved him till he died. These two will be placed under His shade on a Day there will be no shade except His, and on the Day of Rising, they will continue upon their love and close friendship as Allah – the Exalted – said:

“The intimate ones on that day are enemies of one another except the pious ones.” (Az-Zukhruf: 67).

Their friendship will remain in this world and in the Hereafter.

Fifth: And a man invited by a woman who is of reputation and beauty, but he replied, “I fear Allah”:

A man with sexual potency invited by a woman to have illicit intercourse with her – and the refuge is with Allah-; a beautiful and high-ranking lady. That is to say; she is from a renown lineage, not among the lowly ladies, and she's beautiful. She lures him in a private place where no person will see them both. This man is full of sexual urge, he desires women but he rather said, “I fear Allah!” Nothing has prevented him from doing that except the fearful consciousness of Allah – the Mighty and Sublime.

Consider such a man. The circumstance came up because he is actually capable of having intercourse and the lady is beautiful and high-ranking and the location was private! But a stronger inhibiting factor prevented him: fearful consciousness of Allah. He rather said, “I fear Allah.” He did not say, “I do not desire women” neither did he say, “she's not beautiful” nor that, “you're a lowly lady” nor “there

are some persons around us". He said, "I fear Allah." This is among those Allah will place under His shade on the Day there will no shade except His shade.

Consider Yoosuf, the son of Ya'qoob son of Ishaq bin Ibraaheem ؑ, the wife of the 'Azeez king of Egypt got passionately in love with him. Being a wife of the king, she was certainly pretty and coquettish. She herself and Yoosuf away from the people, and said:

"...come on, O you..."

That is; she was seducing him. And he was a young man who naturally would be attracted to her as she desired him but he saw the evidence of his Lord and fearful consciousness of Allah was in his heart and so he abstained. Thereupon, she threatened to imprison him but lamented:

"O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant. So his Lord granted his supplication and turned away from him their plots. Verily, He is the All-Hearer, the All-Knower. Then it occurred to them, after they had seen the proofs (of innocence), to imprison him for a time." (Yoosuf: 33-35)

He was imprisoned for the sake of Allah, he shunned illicit sexual intercourse despite the circumstance; but he rather saw his Lords evidence and he feared Allah.

Six: A man who gave out charity and concealed such that his left hand was not aware what the right hand handed out:

This entails perfect sincerity; he would give sincerity of purpose and not want the people to get aware of any of his deeds. In fact he desires that it is just between himself and his Lord; he never wanted to show to anybody that he granted benefit to any person. Because the person who gives in front of people certainly has a favour over the individual he gives. Hence he would conceal the charity so that his left hand is not aware about what the right hand gives; i.e., due to his hiding it, if the left would not know what the right hand gave out he would certainly do that.

Such an individual is sincere to the peak; far from any considerations of favour over the beneficiaries, Allah will place him under His shade

on the Day there will be no shade except His shade. However, you should note that, undoubtedly, concealing giving charity is better; but certain things could make it become less preferred such as when that involves encouraging others to give. In that case, giving out charity publicly may be more preponderant. For that reason, Allah – free is He from all imperfections and Exalted is He – praised those who give out secretly and openly according to the necessitating benefits.

So the condition is any of three levels: Either that giving secretly is more beneficial or that showing it is more useful; but if they're both equal (in terms of the expected benefits), then giving secretly is better.

Seven: A man who remembers Allah while alone and his eyes shed tears:

He gave remembrance of Allah with his tongue and heart, he was not showing off the remembrance to anyone; he was completely away from the entire world; his heart is rather connected to Allah – the Mighty and Sublime.

When he remembered Allah with his tongue and heart, he recalled the Mightiness of Allah – the Exalted and Sublime – his hearts became filled with Allah's love and tears rolled down his cheeks. Such an individual will be among those Allah will place under His shade on the Day there will be no shade except His shade.

These seven categories of good deeds, a person may be granted the fortune of falling under one of it or two or three of it or four or five or six or even the seven. This is possible and they do not contradict; an individual may be fortunate to share in each of the categories just as the Messenger ﷺ informed us that, "The Paradise has entrances; the regularly Prayer people will be invited from the entrance of Prayer, those who give charity will be called from the entrance of Charity, those who fight in Allah's path will be summoned from the entrance of Fighting in Allah's path and those who fast regularly will be invited from the Rayyan entrance." He mentioned four!

Thereupon, Abu Bakr said: "Messenger of Allah, the person invited from just one of these doors has not any difficulty" - that is, the matter is simple with the individual that will be summoned from just a single door – "will any person be invited from all of these doors?" He answered, "Yes, and I hope you'll be among them, O Abu Bakr."⁽¹⁾ We

1 Reported by Al-Bukhaari in the Book of Excellence of Compan-

ask Allah for His favours. This means that Abu Bakr will be invited from all these doors because he was regular with the Prayers, readily gave out charity, fought in Allah's path and fasted often; he shared in all the aspects of good deeds – may Allah be pleased with and shower blessings on him and join us with him in His Gardens of Delight.

Here, I like to call attention to a matter: Some of the students think that the meaning of “shade” in “under His shade on a Day there will be no shade except His shade” refers to the shade of Allah – the Mighty and Sublime. But such is an erring thought; no one thinks like that except an ignorant and that is for the fact that, the people on the earth and shades are due to the sun. So, if we take it to mean the shade of the Lord – and free is He from all imperfections and Exalted is He -, it implies necessarily that the sun is above Allah such that He will be a covering between the sun and the people. But this is impossible! Allah – free is He from all imperfections – is absolutely above all things in all directions.

However, what it means is, a shade Allah will create on that Day under which He will shade those who deserve being under Allah's shade. Allah only connected it to Himself because on that Day no one will be able to take shade with something done by a creature. There will be no building or anything to place on the heads; the only available shade is what Allah creates for His servants on that Day. Hence Allah ascribed it to Himself because He alone will create it.⁽¹⁾

Among the events that will occur on that Day: is the unfolding of the scrolls; i.e., the pages of the deeds written for the servant during his lifetime. And that is for the reason that, Allah – free is He from all imperfections – has placed two angels with every person: one on his right and the other on his left as Allah – Blessed is He and Exalted – said:

“We are nearer to him than his jugular veins (by knowledge). (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left

ions, Chapter on the Prophet's Saying: **“If I would make anyone a close friend...”**; no. 3666, and Muslim, Book on Zakaat, Chapter on Whoever Combines Giving Charity and Other Good Deeds; no. 1027.

- 1 Check the Commentary of *al-Aqeedat al-Waasitiyah* by the eminent Shaykh, the Author - may Allah, the Exalted shower blessings on him – pg. 497; published by Daar ath-Thurayaa.

(to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it)." (Qaaf: 16-18)

These two honourable angels write down whatever the individual does whether speech or action. As for his thoughts they will not be written for him because the Prophet ﷺ said: "Allah has overlooked for my *Ummah*, what their souls think of as long as they do not act based on them or say them."⁽¹⁾

But actions and utterings will be recorded for the individual; the writer of good deeds is on the right side and the writer of evils on the left side. They both write whatever they are ordered to record and on the Day of Resurrection; every person will have his records tied to his neck as Allah – the Exalted – says:

"And We have fastened every man's deeds to his neck." (Al-Israa: 13)

And this book shall be brought out to him and it will be said:

"Read your book. You yourself are sufficient as a reckoned against you this Day." (Al-Israa: 14)

It will be read to him and he would become aware of all in his record.

This unfolded book, some among the people will collect it with the right hand and some with their left and from behind their backs. As for those who will receive it with their right – may Allah make us be among them –, they will announce to the people:

"Here! Read my Record." (Al-Haaqah:19)

He will show it to them out of joy and great delight for what Allah has favoured him with. As for the one who will receive his record with his left; out of sorrow, grief and dejection, he will say:

"I wish that I had not been given my Record!" (Al-Haqqah: 25)

Among the matters we must believe regarding the Day is: that you believe in Accounting; that Allah will call the creatures to account as He – the Exalted – said:

"And if there be the weight of a mustard seed, We will bring it."

1 Reported by Al-Bukhaari in the Book of Vows and Oaths, Chapter on Allah's Overlooking the Thoughts in the Hearts as Long as They Do Not Become Beliefs; no. 127.

And Sufficient are We to take account.” (Al-Anbiyaa: 47)

He also says:

“He will surely receive an easy reckoning.” (Al-Inshiqaaq: 8)

Allah will call the creatures to account; but the accounting of the Muslim will be of ease, without disputing; Allah – the Exalted – will bring the believer to privacy and cover him with His covering and make him acknowledge his vices. He will say: “Do you recall such-and-such?” He will answer, “Yes” and admit all that, and Allah – the Mighty and Sublime – will say: “I had covered them for you in the world; today, I forgive you over them.”⁽¹⁾

How many are the sins Allah covers for us! If the individual is a believer, Allah will say to him, “I had covered them for you in the world; today I forgive you over them.” As for the disbeliever – and the refuge is with Allah -, he will be disgraced and embarrassed, he will be called in the presence of the creatures:

“...these are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers.” (Hood: 18)

Among the matters we must affirm will happen on the Day of Resurrection is: The Pool of our Prophet, Muhammad (ﷺ). It is a pool into which two spouts from the *Kawthar* flow – the river the Prophet (ﷺ) was endowed with in the Paradise as Allah says:

“Verily we have granted you (O Muhammad) the Kawthar.” (Al-Kawthar: 1)

So, two spouts will flow into the Pool which will be at the Plane on the Day of Resurrection. The Prophet ﷺ described it as having water whiter than the milk; sweeter than honey, nicer in its fragrance than the musk, and that its containers are like the stars in the sky while its length is a month’s journey. Likewise, its breath is a month’s journey, and that whosoever drinks from it once never gets thirsty afterwards forever.⁽²⁾

- 1 Reported by Al-Bukhaari in the Book of Injustices, Chapter on Allah’s saying: “**No doubt! The curse of Allah is upon the wrong-doers**”; no. 2441, and Muslim in the Book of Repentance, Chapter on Accepting the Repentance of the Murderer even though His Killings are Much; no. 2768.
- 2 Reported by Al-Bukhaari in the Book of Heart-Softeners, Chapter on the Pool; no. 6579, and Muslim, the Book of Virtues, Chapter on Affirming the Prophet’s Pool and Its Description; no. 2292.

The Muslims in the *Ummah* of the Prophet (ﷺ) will come to this Pool – may Allah bring me and you all to this Pool -; they will drink from it. But as for those who do not believe in the Messenger ﷺ he will be turned back from it and will not drink from it – we ask Allah’s protection.

This Pool Allah bestowed upon the Prophet ﷺ is the greatest of the ponds of the Prophets; and every Prophet shall have his Pool where those who believe in him will go to. But they will be incomparable to the Messenger’s Pool considering the fact that this *Ummah* will make two-thirds of the dwellers of the Paradise. So, it is not far-fetched that the Prophet’s Pool is the greatest, largest, widest and best.

Among the issues we must believe regarding the Last Day is: Belief in the *Siraat*. The *Siraat* is a bridge placed across the Fire, thinner than the hair and sharper than the sword. The people will cross it according to their deeds; those who hasten towards good deeds in the world will move fast on the *Siraat*. But those who only sluggishly give good deeds and have mixed up good with evil and Allah had not pardoned them, they may even fall in to the Fire – and the refuge is with Allah!

The people will variously cross it; some will within the blink of an eye, some like the lightning, some others like the wind, some like the horse, others like the camel caravan, some will move on their feet, some others will crawl and some will be hurled into the Fire.

No one will cross the *Siraat* except the believers alone; as for the disbelievers, they will not cross it because they will be dragged from the Planes of Resurrection to the Fire directly – we ask Allah’s refuge.

After crossing the *Siraat* they will stop at a Bridge between the Paradise and the Hell and each of them will get even with the other. This is different from the matters of Retribution on the Plains of Resurrection. The Retribution here – and Allah knows Best – is intended to free the hearts from grudges, hatred or bitter anger so that they could enter the Paradise in the best of conditions. Because even if an individual gets even with whomever had transgressed against him, he still bears some bitter feelings and disaffection towards the aggressor. But as for the dwellers of the Paradise, they will not enter the Paradise until rights have been entirely taken for their owners. So they’ll enter the Paradise in the best form; after they are cleansed and purified, they’ll then be permitted to enter into the Paradise.

Meanwhile the Paradise will not be opened for anyone before the Messenger (ﷺ) and so, he himself will intercede for the dwellers of the Paradise to be admitted into it as he would have interceded for the entire creatures to be judged and saved from the difficulties, trials and pains they'll face at the Plane of Resurrection. Those two intercessions are special for the Messenger of Allah ﷺ: the Intercession for the people at the Plane so that they may be judged and the Intercession for the dwellers of the Paradise so that they may enter the Paradise.

So he'll have two intercessions, one of them to save the people from hardship, difficulty and the other for them to attain their desires; the opening of the Paradise.

And the first person to enter the Paradise among the humans is Allah's Messenger (ﷺ) before anyone; and the first *Ummah* to be entered is that of the Prophet (ﷺ). As for the people of the Fire – and the refuge is with Allah – they will be dragged to the Fire: “... *whenever a nation enters it, it curses its sister*” – and the refuge is with Allah. The second will curse the first and so on. They will also declare disconnection from one another – we ask Allah for protection.

When they arrive at the entrance of the Fire, they'll find its gates open that they may be faced with its punishment. So they'll enter into it and the disbelievers will dwell in it forever and ever, eternally as Allah – the Mighty and Sublime – said in His Book:

“Verily, those who disbelieve and do wrong, Allah will not forgive them nor will He guide them to any way. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.”
(An-Nisaa: 168 – 169)

He – free is He from imperfections – also said:

“Verily, Allah has cursed the disbelievers and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a protector nor a helper. On the Day when their faces will be turned over in the Fire, they will say: ‘Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad).’ And they will say: ‘Our Lord! Verily, we obeyed our chiefs and our great ones, and they missed us from the (Right) Way. Our Lord! Give them double torment and curse them with a mighty curse!’” (Al-Ahzaab: 64-68)

He – the Exalted – said:

“Verily, for him is the Fire of Hell, he shall dwell therein forever.”
(Al-Jinn: 23)

These three verses from Allah’s Book all unequivocally explain that the people of the Fire will dwell in the Fire forever; and no one has any valid opinion after Allah’s statement! Likewise, the People of the Paradise will dwell in it for eternity.

If an individual says: Allah the Exalted said in Soorat Hood that:

“As for those who are wretched they will be in the Fire, sighing in high and low tone. They will dwell therein for all the time that the heaven and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills). And those who are blessed, they will be in paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.” (Hood: 106-108)

So regarding the dwellers of the Paradise, it says: *“...a gift without end”* i.e., unceasing; continuing forever. And as regards the people of the Fire, He said: *“...your Lord is the Doer of whatsoever He intends.”* Does this mean that the punishment of the people of the Fire will cease?

The response is that: We say “No”; but because the dwellers of the Paradise will live in luxury, Allah – free is He from imperfections – explained that their gift will not cease. But as for the people of the Fire, because they will dwell under Allah’s justice, He said: *“...your Lord is the Doer of whatsoever He intends.”* No supplement follows His rules; He has willed that the people of the Hell enter into it; so He does whatever He wills. That is the difference between the people of the Fire and the dwellers of the Paradise. The gift of the dwellers of the Paradise is unceasing; but the people of the Fire, they will live in Allah’s justice, and Allah – free is He from all imperfections and Exalted is He – is a Doer of whatsoever He intends.

This explanation is as is easy regarding belief in the Last Day.

Then His saying: *“and that you believe in Preordainment; the good of it and the bad of it”* this is the sixth Pillar of Eemaan.

Al-Qadar (Preordainment) is the foreordaining by Allah – free is He from all imperfections and Exalted is He – of all that shall happen till the Day of Resurrection. Allah created the Pen and said to it,

“Write”, it said, “My Lord, what do I write?” He said, “Write all that shall happen.” At that time, it went on with all that shall happen till the Day of Resurrection.⁽¹⁾ So whatever reaches a person could not have missed him, and whatever misses him could never have reached him. Allah mentioned this in His Book in a general sense:

“And surely the, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those are in the graves.” (Al-Hajj: 7)

He - the Exalted - also says:

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.” (Al-Hadeed: 22)

“Before We bring it into existence” would mean, before We created it. That is to say, before we created the earth and before We created you and before We created the calamity. Allah had written that before the creation of the heavens and earth by fifty thousand years.

The people of knowledge say: Belief in Preordainment must include belief in all its four levels:

The first level: that you believe that Allah - free is He from all imperfections and Exalted is He - is the Knower of all things. This is found in many places in the Mighty Book; Allah would mention His all-encompassing knowledge as He said:

“...that you may know that Allah has power over all things, and that Allah surrounds all things in [His] Knowledge.” (At-Talaaq: 12)

And according to His saying:

“And with Him are the keys of the Ghayb [the Unseen], none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry but is written in a clear Record.” (al-An'aam: 59)

The second stage: that you believe that Allah the Exalted has

1 Reported by At-Tirmidhee in the Book of Preordainment, Chapter About What is Reported on Being Pleased with Destiny; no. 2155, and Aboo Daawood in the Book of the Sunnah, Chapter on Preordainment; no. 4700.

recorded the ordination of everything till the Day of Resurrection. He recorded it before the creation of the heavens and the earth by fifty thousand years. So everything that shall happen is recorded and concluded; the pens have dried and the scrolls have been rolled up. Hence, whatever afflicts you could not have missed you and whatever misses you would not have touched you. So if anything happens to you do not say, “If I had done such-and-such it would not have reached me” because that was something written, it must occur as He wrote it – and free is He from all imperfections and Exalted is He.

So, no matter what you do, there is no escape from it; the matter shall occur and will never change because it has been written.

If a person says: Has it not been mentioned in the hadeeth that, **“Whoever desires that his provisions are expanded and that his lifespan is prolonged for him should connect his ties of kinship.”**⁽¹⁾?

The response: Rightly, that has been narrated. But the individual whose wealth is expanded for him and whose lifetime is prolonged due to his connecting family ties, it had been written that he will connect family ties and that his wealth will be expanded therewith and that his lifetime will be sustained; and it must be. But the Messenger ﷺ said, **“Whoever desires that his provisions are expanded and that his lifetime is prolonged”** for us to hasten towards connecting family ties. Otherwise, it is written that the individual will connect family ties and achieve the rewards or that he will not maintain the ties and would be prevented from the rewards; it is a concluded matter.

However, the Messenger ﷺ told us that for us to be encouraged towards connecting family ties.

Also: When the fetus in its mother’s womb reaches four months, an angel in-charge of the womb will be sent to it; it will blow life into it and will be given four orders: to write its provisions, lifespan, deeds and whether it will be wretched or successful; and it will write that. This recording is different from that of the *al-Lawh al-Mahfoodh* (the Preserved Tablet); it occurs at the beginning of the individual’s life. Hence, the scholars would refer to it as: Lifetime Recording; i.e., with

¹ Reported by Al-Bukhaari in the Book of Manners, Chapter on the One Whose Wealth Is Expanded for Him For Connecting Kinship Ties; no. 5986, and Muslim in the Book of Benevolence and Ties, Chapter on Connecting Family Ties and Prohibition of Breaking It; no. 2557.

respect to lifetime.

Likewise: there is another recording which occurs every year during the (*Laylat al-Qadr*) Night of Power, Allah will record all that shall happen that year as He – the Exalted – said,

“We sent it (this Qur’an) down on a blessed night (i.e. the night of Al-Qadar) verily We are ever warning. Therein (that night) is decreed every matter of ordainments.” (Ad-Dukhaan: 3-4)

“...is decreed” that is, it is pronounced and explained, and so, it is called the Night of Destiny.

The third stage: that you believe that all things are by Allah’s Will; nothing goes out of His Will whether they are special for Allah alone such as sending down rains, giving life to the dead and the like or from the actions of the creatures such as the Prayer, Fasting and the like. All of these happen by Allah’s Will. Allah the Exalted says:

“To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allah wills - the Lord of all that exists.” (At-Takweer: 28-29)

Allah the Exalted also says:

“If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He wills.” (Al-Baqarah: 253)

So Allah – free is He from all imperfections and Exalted is He – explained to us that we have no wish but by Allah’s Will and that our actions occur by the Will of Allah:

“If Allah had willed, they would not have fought against one another...” (Al-Baqarah: 253).

But all things happen by Allah’s Will and so, nothing ever happens in His Dominion except what He Wills. Hence, the Muslims unanimously agree on this very important statement: “Whatever Allah wills occurs and whatever He wills not does not occur.”

As for the Fourth Stage: That is to believe that all things are created by Allah based on Allah’s saying:

“Allah is the Creator of all things and He is Wakeel (Trustee, Disposer of affairs, Guardian) over all things.” (Az-Zumar: 62)

He – the Exalted - says:

“He has created everything, and has measured it exactly according to its due measurements.” (Al-Furqaan: 2)

So everything in existence is created by Allah, the Mighty and Sublime. Man is Allah’s creature and his deeds are created by Allah. Allah says about Ibraaheem ؑ while he addressed his people:

“While Allah has created you and what you make!” (As-Saffaat: 92)

So the deeds of the creature are created by Allah although the one who does the action directly is the servant and not Allah; but Allah created this act and the servant carried it out. So it is ascribed to Allah in terms of its creation and to the servant considering its obtention and action. So the servant is the doer but the Creator is Allah.

All things that happen are creatures of Allah, the Mighty and Sublime, but whatever is of Allah’s Attributes are not created. The Qur’an – for instance -, was sent down to Prophet Muhammad ﷺ but it is not created because the Qur’an is Allah’s Word and His Words are among His Attributes – free is He from all imperfections – and they are not creatures.

These are the four stages of Belief in Preordainment. It is incumbent for you to believe them all otherwise, you would not have affirmed faith in Preordainment.

The benefits of believing in Preordainments are many; because if a person understands that things must only happen as Allah has decreed, he will rest. When he is afflicted with a difficulty he forebears and says: “This is from Allah” and when he is touched by a thing of delight, he is thankful saying: “This is from Allah.”

It is authentically reported from the Prophet (ﷺ) that he said: “How wonderful is the affair of the true believer; all his affairs are good. If prosperity attends him, he expresses gratitude and it is good for him, and when adversity befalls him, he endures patiently and that is also good for him.”⁽¹⁾

Because the believer affirms that all things occur according to

1 Its reference has preceded.

Allah's Preordainment; he is always happy, regularly calm, because he understands that whatever reaches him is certainly from Allah: If it is adversity, he endures patiently waiting for the relief from Allah. So he turns to Allah the Exalted to remove the difficulty. And if it is a thing of delight, he is thankful and grateful to Allah. He understands that it had not happened out of his own power or ability but by Allah's favour and mercy.

Then his saying ﷺ: "the good of it and the bad of it."

The good is whatever is beneficial and suitable to the individual whether useful knowledge, abundant and lawful wealth, good health, family and children and likes of that.

On the other hand is the bad, like ignorance, poverty, illness, loss of family members or children and so on.

All these are from Allah – and free is He from all imperfections – both good and evil, because Allah – the Exalted – would preordain the good for certain wisdom and likewise the bad for a wisdom as He – the Mighty and Sublime – said:

"And We shall make a trial of you with evil and with good. And to Us you will be returned." (Al-Anbiyaa: 35)

So when Allah knows that it good and from wisdom to ordain an evil, He ordains it owing to the tremendous good consequent upon that such as His saying:

"Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, begging His pardon)." (Ar-Rum: 41)

If a person says: How would you reconcile between the Prophet's saying: "...and that you believe in Preordainment, the good of it and the bad of it" and his saying, "...evil is not to be ascribed to you"⁽¹⁾ rejecting that evil is ascribed to Allah?

The reply is to say: Absolute evil is never found in Allah's actions; pure evil, bereft of any good immediate or future can never be found in Allah's action. This is from one perspective because even the evil

1 Reported by Muslim in the Book of the Travelers' Prayer, Chapter on Supplicating during the Night-Prayer; no. 771.

Allah preordains as evil must have praiseworthy end and could be evil for some and good for others.

If Allah sends down a heavy downpour which submerges the plants of an individual but benefits the land and people, such is good regarding those who gained advantage from it but bad with respect to those who were afflicted therewith. So, it is good from an angle and evil from another angle.

Secondly: even the evil Allah preordains on the individual is good in actual sense because if he is patient, hoping in Allah's reward he will gain far much more than the affliction that touched him. In fact, it may be the means of his achieving steadfastness and recognizing the magnitude of Allah's favour on him, and so, the end is praiseworthy.

For that reason, it was mentioned about one of the fervently worshipping women that she got injured on her finger or hand; it got cut open; but she endured patiently and thanked Allah over it and said, "the delight of its reward made me forget the pains of its forbearance."

We also say: the evil is not actually in Allah's action itself; it is rather in its objects; the objects may be good or bad. But as for the action itself it is good. Hence, Allah – the Mighty and Sublime – said:

"Say: 'I seek refuge with (Allah) the Lord of day-break. From the evil of what he has created.'" (Al-Falaq 1-2)

That is; from the evil of that which Allah created; so the evil is really contained in the object and not in the action itself. As for Allah's actions, they are all good.

This illustration further makes it clear: if you have someone sick around you and it was said that you'll need to cauterize him for him to be well and you so do with the fire. Undoubtedly, the fire is painful but your action is not evil; it is rather good for the sick person because you envisage a good end from the cauterization. Similarly, Allah's doing things we consider distasteful and things containing evil are with respect to His actions and bringing to existence, good because they consequent upon good.

If a person says: "How would you reconcile between this and His saying:

"Whatever of good reaches you is from Allah, but whatever of

evil befalls you, is from yourself”(An-Nisa: 79)?”

The answer is to say: “*Whatever of good reaches you is from Allah*” means, from His bounty; He basically favored you with that and in the end, “*and whatever has befallen you which is of evil, then it is from yourself*” indicates that you are the cause. Otherwise, they are preordained by Allah but you were the cause as in His saying the Exalted:

“And whatever of misfortune befalls you, it is because of what your hands have earned and He pardons much...” (Ash-Shoorah: 30)

In a nutshell, all what happens do happen according to Allah’s preordainment, whether good or bad.

Umar bin al-Khattab - may Allah be pleased with him – said in the report he narrated from Jibreel (عليه السلام) that he asked the Prophet (ﷺ); “Tell me about *Ihsaan* (doing good)?” He then answered, “It is for you to worship Allah as if you are seeing Him; and even though you do not see Him, He certainly sees you.”

Al-Ihsaan (doing good) is the opposite of doing evil. And here, *Ihsaan* means perfecting deeds; the Prophet (ﷺ) explained that *Ihsaan* is for you to worship Allah as if you are seeing Him. That is, you’ll observe the Prayer as if you are seeing Allah –the Mighty and Sublime -, you hand out the obligatory charity as if you’re seeing Him and fast as though you see Him; likewise the hajj, as if you see Him, you make the ablution as if you see Him and similarly for other deeds.

That the individual serves Allah as if he sees Him is evidence for being sincere towards Allah – the Mighty and Sublime – and for the perfecting the deeds by following the Messenger (ﷺ) because every person that serves Allah in this manner definitely has Allah’s love and Mightiness penetrating his heart which drives him to observe the deeds properly and appropriately.

“...and even though you do not see Him, He sees you.”

That is, if you do not worship Allah in this manner, then worship Him being conscious and fearful that He sees you, because “He sees you”. And it is well known that serving Allah by way of seeking Him is better than doing so due to dread!

So we have two stages:

The first stage: that you worship Allah as though you see Him; this is the stage of yearning and crave.

The second stage: that you serve Him knowing fully well that He sees you; this is the stage of dread.

Even though they are both great levels, the first is more perfect and excellent.

Then Jibreel said: **“Inform me about the Hour.”**

Meaning, about the establishment of the Hour when the people will be raised and rewarded for their deeds. So the Prophet (ﷺ) answered that, **“the one being asked knows not more than the questioner.”**

“the one being asked” he referred to himself – peace and blessings be upon him – , **“knows not more than the questioner”** that is, Jibreel. That is to say, “If you do not know it O Jibreel, I don’t know it as well.”

These two noble messengers; one of them a messenger among the angels and the other a messenger among the humans, both of whom are the best of messengers; yet, each of them both refutes knowing the Hour. That is because the knowledge of the Hour is with the One – the Mighty and Sublime - Who will establish it, and that is Allah – blessed is He and Exalted – as He says in a number of verses:

“They ask you about the Hour (Day of Resurrection): ‘When will be its appointed time?’ Say: ‘The knowledge thereof is with my Lord (Alone).’” (Al-A’raaf: 187)

“People ask concerning the Hour, say: ‘The knowledge of it is with Allah only..’” (Al-Ahzaab: 63)

Therefore, the knowledge of it is with Allah; whoever claims the knowledge of the Hour is a liar! How will he know while the Messenger of Allah (ﷺ) does not know, likewise Jibreel (عليه السلام), he does not know despite the fact that they are both the best of all Messengers?

However the Hour has signs as Allah the Exalted says:

“Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portions (indications and signs) have already come.” (Muhammad: 18)

Hence, when the Prophet (ﷺ) told Jibreel that he has no knowledge of that, he asked, **“Then inform me about its signs”** i.e., the signs that indicate its nearness.

Thereupon he answered, “That the bondswoman gives birth to her own master, and that you find the barefooted, naked, poor shepherds competing with one another in higher buildings.”

One: “...that a bondswoman gives birth to her own master” meaning, that an owned female slave has her condition changed becoming the mistress of other kings. This is just an indirect reference to abundance of wealth.

Likewise the second one: “...and that you find the barefooted, naked, poor shepherds competing with one another in high buildings.”

“Barefooted”: those who have no shoes due to poverty. “the naked” they have not clothing out of penury; and “the poor” i.e., the pauper. And “competing with one another in high buildings” meaning, they would soon become rich building high rising structures perceptibly and in the abstract sense.

They will compete in erecting high buildings perceptibly by their raising their structures towards the sky and in the abstract sense by their beautifying and designing and having in it everything of perfection since they have tremendous wealth.

And all these have happened, and then there are other signs the People of Knowledge have mentioned under the chapter headings on Tribulations and Trials and Signs of the Hour; and they are numerous.

Then Jibreel (عليه السلام) departed. After a while, the Prophet (ﷺ) asked Umar (may Allah be pleased with him) “Do you know who the questioner was?” He replied, “Allah and His Messenger know better.” He then explained that, “He was Jibreel; he came to you to teach you your religion.”

This hadeeth contain numerous lessons:

1. Throwing questions to students in order to test them as the Prophet (ﷺ) posed the question to Umar, may Allah be pleased with him.
2. Likewise, it indicates the permissibility of a person saying: “Allah and His Messenger know best”; it is not obligatory for him to say, “Allah and then His Messenger know best” because the knowledge of the Sharee’ah that reaches the Prophet (ﷺ) is part of Allah’s knowledge – and free is Allah from all imperfections. Therefore it is right to say, “Allah and His Messenger know

best” as Allah the Exalted says:

“Would that they were contented with what Allah and His Messenger gave them...” (At-Tawbah: 59)

He did not say, “...and then His Messenger” because the “giving” here is legislative and the Prophet’s legislative giving is from Allah’s giving.

So regarding the legislative matters, it is allowed to say, “Allah and His Messenger” without using the particle, *thumma* (and then). As for the universal issues like Will and the like, it is not allowed to say, “Allah and His Messenger”. One should rather say, “Allah and then His Messenger”. Hence, when a man said to the Prophet (ﷺ), “As Allah wills and you will”, he cautioned, “Are you joining me an equal with Allah; it is rather as Allah alone wills.”⁽¹⁾

3. It includes proof that if a questioner enquires about a matter he already knows in order to benefit those present, he would be being a teacher to them. And that is for the reason that the responder, i.e., the Prophet – alayhi as-salaat was-salaam – and Jibreel was asking not directly teaching, but he was the cause of the response from which the people benefitted.

Hence, some scholars said: It is necessary for the student of knowledge sitting with a scholar to ask about issues of concern to those present even if he knows the ruling in order for those present to benefit and then he becomes their teacher therewith.

4. This also shows the blessings on knowledge; and that the questioner and the person giving response gain as he said, “to teach you your religion.”

5. It includes evidence also that this hadeeth is a great one covering the entire religion. Hence, he said, “to teach you your religion” because it comprises the fundamentals of belief and the basics of deeds.

The foundations of creed and the mainstays of deeds are the five Pillars of Islam.

Allah alone grants success.

The Last Day is the Day of Resurrection, so named because there will be no other after it. Hence, the individual has four stages: a stage in the womb of his mother, another on the earth, one in the grave and

¹ Reported by Ahmad (1/ 214)

the stage of the Day of Resurrection which is the last of the stages. And so, it is named the Last Day. On that day, the people will either dwell in the Paradise - we ask Allah to count us and you among them - or in the Fire - we seek refuge with Allah. This is the final return.

Belief in the Last Day includes - as Shaykh al-Islam Ibn Taymiyyah said (may Allah shower blessings on him) in the book, *al-Aqeedat al-Waasitiyyah*, a summary on the creed of the People of Sunnah and the *Jamaa'ah*. It is among the best works of Shaykh al-Islam - may Allah shower blessings on him - in terms of its conciseness, clarity without much verbosity.

He - may Allah shower blessings on him - said, "Believing in all that the Prophet (ﷺ) informed of regarding all that will happen after death forms part of belief in the Last Day."⁽¹⁾

Among it is: The Trials of the grave: When the dead is buried, two angels approach him, make him sit down and ask him three things. They ask: "Who is your Lord? What is your religion? Who is your Prophet?"

So, Allah will make firm those who believe, with the firm word - I ask Allah to make me and you among them. Thereupon the true believer will say: My Lord is Allah, my religion is Islam and my Prophet is Muhammad. A proclaimer will call out from the heaven that, "My slave has said the truth, prepare a bed for him from the Paradise and dress him with a garment from the Paradise and open a door for him to the Paradise. Vast space in the range of sight will be made for him, and the fragrance of the Paradise will come to him; he will experience the bounties he will soon have.

As for the hypocrite - and the refuge is with Allah - or disbeliever, he will rather scream: "Ha! Ha!...I do not know, I only hear people say something, so I said it." Because true faith did not reach his heart; it rather stopped on his tongue. He was hearing but never knew the meaning; his grave will not be expanded for him. And this is great difficulty. Hence, the Prophet (ﷺ) enjoined us to ask refuge with Allah against it in every Prayer (by saying): "*Allahumma innee a'oodhubika min 'adhaabi al-Qabri wa 'adhaabi an-Naar* (O Allah, I seek refuge with You against the torment of the grave and the punishment of the

1 *Al-Aqeedat al-Waasitiyyah* (pg. 10)

Fire).”(1)

*From that also is to believe in the delights of the grave and its punishment:

Delights in the grave for whoever deserves delight among the believers and punishment in the grave for those deserving torment. This has been mentioned in the Qur'an and *Sunnah* and the People of the *Sunnah* and *Jamaa'ah* have a consensus on it.

In the Book, Allah Blessed is He and Exalted says:

“Thus Allah rewards the Muttaqoon (pious) those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worship none but Allah alone saying (to them): peace be on you, enter Paradise, because of that (the good) which you used to do (in the world).” [An-Nahl: 31-32].

That is: At the time of death.

Towards the end of *Soorat al Waaqi'ah*, Allah – free is He from all imperfections and Exalted is He – says:

“Then if he be of those brought near to Allah, there is for him rest and provision, and a Garden of Delights (Paradise)” [Al-Waaqi'ah: 88-89]

He says this while mentioning the condition of the dying person, visited by death. If he is of those brought near to Allah, he will have rest and provision, and a Garden of Delights on that very day.

As regards the torment of the grave, listen to the saying of Allah - the Mighty and Sublime:

“And if you could but see when the Dhalimoon (polytheists and wrongdoers) are in agony of death...”

That is, the suffering of death,

“...while the angels are stretching forth their hands”; extending their hands towards this dying person among the disbelievers (saying): *“...deliver your souls!”* as if the disbelievers are greedy with their souls because it would be given the evil tidings – and the refuge is with Allah – of punishment. So it flees in the body, scattered; the individual

1 Reported by Al-Bukhaaree in the Book of Call to Prayer, Chapter on Supplicating Before Ending the Prayer; no. 832, and Muslim in the Book of the Mosques and the Places for Prayer, Chapter Regarding What Refuge is Asked against During the Prayer; no. 589.

becomes covetous of it, and so it will be said,

“...deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayaat (proofs) with disrespect!” [Al-An’aam: 93].

Meaning: Today is the day of their death while they breathe their last.

Regarding the people of Fir’awn, Allah – free is He from all imperfections – said:

“The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “cause Fir’awn’s people to enter the severest torment!” [al-Ghaafir: 46]

He says: *“The Fire, they are exposed to it, morning and afternoon...”* i.e., before the establishment of the Hour:

“...and on the Day when the Hour will be established (it will be said to the angels) cause Fir’awn’s people to enter the severest foment!” [al-Ghaafir: 46]

However, we must understand that the Delight and Punishment are from the Unseen; we do not see it because if we were to see them we would not bury our dead since an individual would not present his dead to a punishment he sees. He’ll be scared; because if the disbeliever or hypocrite is unable to answer, he’ll be struck with an iron rod like a hammer. Thereupon, he will cry so loudly that everything will hear his cry except humans. The Prophet (ﷺ), “If a person hears it he will fall down unconscious.”

The Prophet (ﷺ) also said: “If not that you’ll not bury, I would have supplicated to Allah to make you hear the punishments of the grave.”⁽¹⁾ But out of Allah’s favour we do not sense it; we only believe it as from the Unseen; we do not feel it.

Also if the torment of the grave is seen or perceived, that will constitute disgrace! When you pass by the grave of a person and see him being punished; shouting, that is tantamount to humiliation for

1 Reported by Muslim in the Book of the Paradise, Chapter on Presenting the Dead’s Sit in the Paradise or Fire and Affirming the Punishment of the Grave; no. 2867.

him.

Thirdly; if it is seen or perceived it will bring unrest for his people and family; they will not be able to sleep at night while hearing their relation shouting day and night due to torment. But from Allah's Mercy – free is He from all imperfections and Exalted is He – is that Allah made it hidden, not known. So let no one come and say: "We have dug out the grave two days after, we do not find any sign of punishment?!"

We say: That is because it is from the matters of the Unseen even though Allah - the Exalted – could show this Unseen to whomever He wills among His creatures. So, He may make it be seen. It is narrated in the two *Saheehs* in the hadeeth of Ibn Abbass – may Allah be pleased with them – that: "The Prophet (ﷺ) passed by two graves in Madeenah and said, 'They are both being punished; and they are not being punished for something big. As for one of them, he would not avoid urine and the other would monger rumours.'"⁽¹⁾ So Allah made His Prophet see these two (inhabitants of the) graves that they were being punished.

In a nutshell, it is obligatory on us to believe in the Trials of the grave which is the questioning (of the inhabitant of the grave by) the two angels about his Lord, religion and Prophet; and that we should believe in the Delights of the grave and its Punishment.

Among the matters regarding belief in the Last Day: is that the individual should believe in what will happen on the Last Day; that when the horn is blown the second time the people will stand up in their graves to Allah, the Lord of all that exists, barefooted, without wearing shoes, naked, not dressed, and uncircumcised and not having any money. All humans including the Prophets and Messengers will be so raised up as Allah the Exalted said:

"As We began the first creation, We shall repeat it." (Al-Anbiyaa: 104)

As man comes out of his mother's womb in this way: naked, without wearing shoes, uncircumcised and without any money, likewise he will come out of the depths of the earth on the Day of Standing. They will stand in the presence of the Lord of all that exists, men and women, young and old, believers and disbelievers; all in that manner,

¹ Its referencing has preceded.

barefooted, uncircumcised, without any wealth. And no one will look at the other because they're faced with a matter that will busy them away from looking at one another. The matter is far too serious for them to begin to look at each other.

A woman would be besides a man and he would not look at her neither will she look at him as Allah – the Mighty and Sublime – said:

“Then when there comes As-Saakha (the second blow of Trumpet on the Day of Resurrection) That Day shall a man flee from his brother; and from his mother and his father; and from his wife and his children.” [Abasa: 33-37]

Part of belief in the Last Day is: believing that Allah – free is He from imperfections and Exalted is He – will spread this earth and extend it. Our earth today is round with some flattening at the South and North. But it is round as His saying indicate:

“When the heaven is split asunder, and listens to and obeys its Lord and it must do so. And when the earth is stretched forth.” [Al-Inshiqaaq: 1-3]

That is: it will not be stretched until the heaven is split asunder and that will be on the Day of Standing. The earth will be stretched as the tanned skin is stretched; there will not be any valley or tree or building or mountain, Allah – the Mighty and Sublime – will level it smooth; you will not see any crookedness or curve. The people shall be gathered on as explained; the heavens will be folded, the Lord – the Mighty and Sublime – will fold it up with His Right.

The sun will be brought so close above their heads to the height of a mile in terms of distance or the kohl container length. Whatever the case, it would come so close to the heads. However, we believe that some among the people will be saved from its heat; those Allah will place under His shade on a Day there will be no shade except His shade. Among those are the seven the Messenger (ﷺ) mentioned in a single text. He – peace and blessings be upon him – said: **“A group of seven; Allah shall provide them shade under His shade on a Day there shall be no shade except His shade: A just ruler, a young person nurtured to give obedience to Allah, a man whose heart is attached to the mosque, two people who love each other for the sake of Allah; they would come together based on it and separated on it, and a man that is invited by a woman of wealth and beauty but says: ‘I fear Allah’ and**

a man who donates a charity hiding it so that his left hand knows not what the right hands out. And a man who remembers Allah privately and his eyes shed tears.”⁽¹⁾

1. A just ruler: He is the one who maintains justice among his followers; and there is no fairer and more appropriate and more incumbent than establishing Allah's Rule over them. This is the height of justice; Allah the Exalted says:

“Verily Allah enjoins justice and Al-Ihsaan (i.e., to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the legal ways of the Prophet [ﷺ] in a perfect manner)...” [An-Nahl: 90]

Whosoever rules over his subjects with other than Allah's legislations has not been fair; he is rather a disbeliever – and the refuge is with Allah – because Allah said:

“And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws.” (al-Maaidah: 44)

If this ruler makes legislations contradicting the Sharee'ah while knowing that they actually contradict the Sharee'ah but he abandons it and says: “I will not leave these legislations”; such an individual is a disbeliever even if he prays, gives charity, fasts and performs the pilgrimage. Even if he gives the remembrance of Allah the Exalted; even if he affirms the Messengership of the Messenger – alayhi as-salaat was-salaam -. Such is a disbeliever who will abide in the Hell Fire forever on the Day of Standing.

And it is not allowed for him to be allowed to rule over a Muslim community if they are able to unseat him from office. The fairest thing the ruler could do is to govern the people according to Allah's Laws. From justice is for him to deal fairly between the poor and rich, the enemy and friend, those close and far; even the enemy, he should deal justly between him and friends in rulings. In fact the scholars – may Allah shower blessings on them – say: If two men enter upon the judge; one of them a disbeliever while the other is a Muslim, it is not allowed for him to favour the Muslim with anything. So they should both go in, sit and the judge should talk to them both. He should not talk to one leaving the other; he should not show a cheerful

1 Its reference was earlier cited.

countenance to the Muslim and frown at the disbeliever while they are before him seeking justice. He should be fair between them even though, undoubtedly, the non-Muslim is not like the Muslim:

“Shall We then treat Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimoon (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you.” [Al-Qalam: 35-36]

But before the Law; the people equal.

From fairness: is to implement the legal punishment Allah – the Mighty and Sublime – has obligated upon every one even upon his children and descendants. The Prophet (ﷺ) is the most fair of people; when his intercession was sought regarding the woman from the Makhzoom tribe the Prophet (ﷺ) had ordered that her hands be cut, Usaamah – may Allah be pleased with him – interceded on her behalf and he said to him: “Are you interceding regarding Allah’s legal punishment?” He berated him.

Thereupon, the Messenger (ﷺ) stood up and addressed the people. He gave thanks to Allah and praised him and then said, “Thereafter... those who came before you were destroyed because if the high-ranking among them stole, they left him but if the weak stole they would implement the legal punishment against him! I swear by Allah! If it were Faatimah the daughter of Muhammad that stole, I would have cut her hands.”⁽¹⁾ May Allah’s peace and blessings be upon him.

Faatimah the daughter of Muhammad, the best among women! She is the leader of the ladies of the dwellers of Paradise; the daughter of the best of humans. Yet, if she were to steal her father would have cut her hands. Consider, “I would have cut her hands”; he did not say, “I would have ordered her hands to be cut”! Apparently, he will ensure that her hands were cut if she ever stole. This is justice; and the heavens and the earth stand upon that.

From the justice on the part of the ruler is to appoint to offices those competent in terms of their religion and ability; so they’ll be

1 Reported by Al-Bukhaari in the Book of Narrations of the Prophets, Chapter no. 54; no. 3475, and Muslim, Book of Prescribed Punishments, Chapter on Cutting the Hands of the High-ranking Who Steals and others; no. 1688.

trustworthy and able, capable of carrying out the tasks they are given.

The pillars of rulership are two: Power and Trust.

Allah the Exalted – said:

“Verily, the best men for you to hire is the strong, the trustworthy.”

(Al- Qasas: 26)

“An Ifreet (strong one) from the jinn said” - to Sulayman: “I will bring it to you” i.e., the throne of Bilqees – “...before you rise from your place (council). And verily; I am indeed strong, and trustworthy for such work.” (An-Naml: 39)

Hence, it is part of justice not to appoint an individual to an office except he is competent to occupy such an office in terms of his ability and trust. If he appoints someone incompetent when he has others who are competent, then he's not being fair. The Prophet (ﷺ) mentioned the fair leader among the seven Allah will place under His shade on a Day there will be no shade except His. He even made him the first of the seven because being just to subjects is really difficult. So if the individual Allah makes a ruler is granted the success of being just, he benefits therefrom tremendously and the Ummah in his time and after him would benefit tremendously since he'll be a good model and he will be among those Allah will put under His shade on a Day there will be no shade except His.

Secondly: A young boy nurtured to give obedience to Allah:

The youth is someone between fifteen and thirty years. Undoubtedly, the youngster has aims and thoughts; he does not remain upon anything because he is young in age and tender. Everything attracts and fascinates him. So the Messenger (ﷺ) ordered that the elderly ones among the polytheists be killed during battles and their youngsters be left. Since the youngster may be attracted if Islam is presented to them. Hence, at the youthful age, the youth would have thoughts and desires, aims whether thought-based or character-based. Therefore, the one Allah favours to be nurtured upon giving obedience to him will be among those Allah will place under his shade on the Day there will be no shade except His shade.

Obedience to Allah is to carry out His orders and avoid His prohibitions; and His orders will not be carried out neither will His prohibitions be avoided except through knowing that such-and-such is an order and that is a prohibition. So knowledge must come first.

So the youth must be a student studying knowledge obeying the commands and abstaining from the prohibitions.

Thirdly: A man whose heart is attached to the mosques:

That is: He loves the mosques.

Does this refer to the places where prostrations are made? That is, he loves making much prostrations or it specifically refers to the mosques? It could mean this or that. A man whose heart is regularly connected to the mosque; he is always busy in the praying places and in Prayer. After exiting a particular Prayer, he is waiting for the next, and so on.

Here, there is difference between a person's saying: "O Allah, grant me succor with the Prayer" and "O Allah, grant me relief from the Prayer." Grant me succor with the Prayer: is good; i.e., make this Prayer tranquility for my soul. But "Grant me relief from the Prayer" means, disconnect me from it. I ask Allah's refuge!

But this man, his own heart is regularly connected to the mosque; he is busy at the places of worship and when he exits from a Prayer, he awaits another.

Fourthly: Two men, who love each other for the sake of Allah; they gather based on it and separated on it:

They love one another not for any other than Allah - the Mighty and Sublime -; so there is no kinship between them nor financial interaction or mutual friendship. He only loves him for the sake of Allah - the Mighty and Sublime - because he sees him committed to worship and steadfast upon His Sharee'ah. If the individual is a near relative or friend and the like, there is no blame if he still likes him from two angles: from the aspects of family relations and friendship and from the perspective of Faith.

So, these two love each other because of Allah and became like brothers due to the religious, *Sharee'ah*-based link between them; worshipping Allah - free is He from all imperfections and Exalted is He.

"They come together based on it": in this world, "...and they separate on it" i.e., nothing separated between them except death; he loved him till he died. These two will be placed under His shade on a Day there will be no shade except His, and on the Day of Rising, they will continue upon their love and close friendship as Allah - the

Exalted – said:

“The intimate ones on that day are enemies of one another except the pious ones.” (Az-Zukhruf: 67).

Their friendship will remain in this world and in the Hereafter.

Fifth: And a man invited by a woman who is of reputation and beauty, but he replied, “I fear Allah”:

A man with sexual potency invited by a woman to have illicit intercourse with her – and the refuge is with Allah-; a beautiful and high-ranking lady. That is to say; she is from a renown lineage, not among the lowly ladies, and she’s beautiful. She lures him in a private place where no person will see them both. This man is full of sexual urge, he desires women but he rather said, “I fear Allah!” Nothing has prevented him from doing that except the fearful consciousness of Allah – the Mighty and Sublime.

Consider such a man. The circumstance came up because he is actually capable of having intercourse and the lady is beautiful and high-ranking and the location was private! But a stronger inhibiting factor prevented him: fearful consciousness of Allah. He rather said, “I fear Allah.” He did not say, “I do not desire women” neither did he say, “she’s not beautiful” nor that, “you’re a lowly lady” nor “there are some persons around us”. He said, “I fear Allah.” This is among those Allah will place under His shade on the Day there will no shade except His shade.

Consider Yoosuf, the son of Ya’qoob son of Ishaaq bin Ibraaheem – alayhim as-salaat was-salaam –, the wife of the ‘Azeez king of Egypt got passionately in love with him. Being a wife of the king, she was certainly pretty and coquettish. She herself and Yoosuf away from the people, and said:

“...come on, O you...”

That is; she was seducing him. And he was a young man who naturally would be attracted to her as she desired him but he saw the evidence of his Lord and fearful consciousness of Allah was in his heart and so he abstained. Thereupon, she threatened to imprison him but lamented:

“O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined

towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant. So his Lord granted his supplication and turned away from him their plots. Verily, He is the All-Hearer, the All-Knower. Then it occurred to them, after they had seen the proofs (of innocence), to imprison him for a time.” (Yoosuf: 33-35)

He was imprisoned for the sake of Allah, he shunned illicit sexual intercourse despite the circumstance; but he rather saw his Lords evidence and he feared Allah.

Six: A man who gave out charity and concealed such that his left hand was not aware what the right hand handed out:

This entails perfect sincerity; he would give sincerity of purpose and not want the people to get aware of any of his deeds. In fact he desires that it is just between himself and his Lord; he never wanted to show to anybody that he granted benefit to any person. Because the person who gives in front of people certainly has a favour over the individual he gives. Hence he would conceal the charity so that his left hand is not aware about what the right hand gives; i.e., due to his hiding it, if the left would not know what the right hand gave out he would certainly do that.

Such an individual is sincere to the peak; far from any considerations of favour over the beneficiaries, Allah will place him under His shade on the Day there will be no shade except His shade. However, you should note that, undoubtedly, concealing giving charity is better; but certain things could make it become less preferred such as when that involves encouraging others to give. In that case, giving out charity publicly may be more preponderant. For that reason, Allah – free is He from all imperfections and Exalted is He – praised those who give out secretly and openly according to the necessitating benefits.

So the condition is any of three levels: Either that giving secretly is more beneficial or that showing it is more useful; but if they're both equal (in terms of the expected benefits), then giving secretly is better.

Seven: A man who remembers Allah while alone and his eyes shed tears:

He gave remembrance of Allah with his tongue and heart, he was not showing off the remembrance to anyone; he was completely away from the entire world; his heart is rather connected to Allah – the

Mighty and Sublime.

When he remembered Allah with his tongue and heart, he recalled the Mightiness of Allah – the Exalted and Sublime – his hearts became filled with Allah’s love and tears rolled down his cheeks. Such an individual will be among those Allah will place under His shade on the Day there will be no shade except His shade.

These seven categories of good deeds, a person may be granted the fortune of falling under one of it or two or three of it or four or five or six or even the seven. This is possible and they do not contradict; an individual may be fortunate to share in each of the categories just as the Messenger – alayhi as-salaat was-salaam – informed us that, “The Paradise has entrances; the regularly Prayer people will be invited from the entrance of Prayer, those who give charity will be called from the entrance of Charity, those who fight in Allah’s path will be summoned from the entrance of Fighting in Allah’s path and those who fast regularly will be invited from the Rayyan entrance.” He mentioned four!

Thereupon, Abu Bakr said: “Messenger of Allah, the person invited from just one of these doors has not any difficulty” - that is, the matter is simple with the individual that will be summoned from just a single door – “will any person be invited from all of these doors?” He answered, “Yes, and I hope you’ll be among them, O Abu Bakr.”⁽¹⁾ We ask Allah for His favours. This means that Abu Bakr will be invited from all these doors because he was regular with the Prayers, readily gave out charity, fought in Allah’s path and fasted often; he shared in all the aspects of good deeds – may Allah be pleased with and shower blessings on him and join us with him in His Gardens of Delight.

Here, I like to call attention to a matter: Some of the students think that the meaning of “shade” in “under His shade on a Day there will be no shade except His shade” refers to the shade of Allah – the Mighty and Sublime. But such is an erring thought; no one thinks like that except an ignorant and that is for the fact that, the people on the earth and shades are due to the sun. So, if we take it to mean the shade of

¹ Reported by Al-Bukhaari in the Book of Excellence of Companions, Chapter on the Prophet’s Saying: “**If I would make anyone a close friend...**”; no. 3666, and Muslim, Book on Zakaat, Chapter on Whoever Combines Giving Charity and Other Good Deeds; no. 1027.

the Lord – and free is He from all imperfections and Exalted is He -, it implies necessarily that the sun is above Allah such that He will be a covering between the sun and the people. But this is impossible! Allah – free is He from all imperfections – is absolutely above all things in all directions.

However, what it means is, a shade Allah will create on that Day under which He will shade those who deserve being under Allah's shade. Allah only connected it to Himself because on that Day no one will be able to take shade with something done by a creature. There will be no building or anything to place on the heads; the only available shade is what Allah creates for His servants on that Day. Hence Allah ascribed it to Himself because He alone will create it.⁽¹⁾

Among the events that will occur on that Day: is the unfolding of the scrolls; i.e., the pages of the deeds written for the servant during his lifetime. And that is for the reason that, Allah – free is He from all imperfections – has placed two angels with every person: one on his right and the other on his left as Allah – Blessed is He and Exalted – said:

“We are nearer to him than his jugular veins (by knowledge). (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).” (Qaaf: 16-18)

These two honourable angels write down whatever the individual does whether speech or action. As for his thoughts they will not be written for him because the Prophet (ﷺ) said: “Allah has overlooked for my *Ummah*, what their souls think of as long as they do not act based on them or say them.”⁽²⁾

But actions and utterings will be recorded for the individual; the writer of good deeds is on the right side and the writer of evils on the left side. They both write whatever they are ordered to record and on the Day of Resurrection; every person will have his records tied to his

1 Check the Commentary of *al-Aqeedat al-Waasitiyah* by the eminent Shaykh, the Author - may Allah, the Exalted shower blessings on him – pg. 497; published by Daar ath-Thurayaa.

2 Reported by Al-Bukhaari in the Book of Vows and Oaths, Chapter on Allah's Overlooking the Thoughts in the Hearts as Long as They Do Not Become Beliefs; no. 127.

neck as Allah – the Exalted – says:

“And We have fastened every man’s deeds to his neck.” (Al-Israa: 13)

And this book shall be brought out to him and it will be said:

“Read your book. You yourself are sufficient as a reckoned against you this Day.” (Al-Israa: 14)

It will be read to him and he would become aware of all in his record.

This unfolded book, some among the people will collect it with the right hand and some with their left and from behind their backs. As for those who will receive it with their right – may Allah make us be among them -, they will announce to the people:

“Here! Read my Record.” (Al-Haaqah:19)

He will show it to them out of joy and great delight for what Allah has favoured him with. As for the one who will receive his record with his left; out of sorrow, grief and dejection, he will say:

“I wish that I had not been given my Record!” (Al-Haqqah: 25)

Among the matters we must believe regarding the Day is: that you believe in Accounting; that Allah will call the creatures to account as He – the Exalted – said:

“And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.” (Al-Anbiyaa: 47)

He also says:

“He will surely receive an easy reckoning.” (Al-Inshiqaq: 8)

Allah will call the creatures to account; but the accounting of the Muslim will be of ease, without disputing; Allah – the Exalted – will bring the believer to privacy and cover him with His covering and make him acknowledge his vices. He will say: “Do you recall such-and-such?” He will answer, “Yes” and admit all that, and Allah – the Mighty and Sublime – will say: “I had covered them for you in the world; today, I forgive you over them.”⁽¹⁾

¹ Reported by Al-Bukhaari in the Book of Injustices, Chapter on Allah’s saying: “**No doubt! The curse of Allah is upon the wrong-doers**”; no. 2441, and Muslim in the Book of Repentance, Chapter on Accepting the Repentance of the Murderer even

How many are the sins Allah covers for us! If the individual is a believer, Allah will say to him, “I had covered them for you in the world; today I forgive you over them.” As for the disbeliever – and the refuge is with Allah -, he will be disgraced and embarrassed, he will be called in the presence of the creatures:

“...these are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers.” (Hood: 18)

Among the matters we must affirm will happen on the Day of Resurrection is: The Pool of our Prophet, Muhammad (ﷺ). It is a pool into which two spouts from the *Kawthar* flow – the river the Prophet (ﷺ) was endowed with in the Paradise as Allah says:

“Verily we have granted you (O Muhammad) the Kawthar.” (Al-Kawthar: 1)

So, two spouts will flow into the Pool which will be at the Plane on the Day of Resurrection. The Prophet – ﷺ – described it as having water whiter than the milk; sweeter than honey, nicer in its fragrance than the musk, and that its containers are like the stars in the sky while its length is a month’s journey. Likewise, its breath is a month’s journey, and that whosoever drinks from it once never gets thirsty afterwards forever.⁽¹⁾

The Muslims in the *Ummah* of the Prophet (ﷺ) will come to this Pool – may Allah bring me and you all to this Pool -; they will drink from it. But as for those who do not believe in the Messenger – alayhi as-salaat was-salaam – he will be turned back from it and will not drink from it – we ask Allah’s protection.

This Pool Allah bestowed upon the Prophet – alayhi as-salaat was-salaam – is the greatest of the ponds of the Prophets; and every Prophet shall have his Pool where those who believe in him will go to. But they will be incomparable to the Messenger’s Pool considering the fact that this *Ummah* will make two-thirds of the dwellers of the Paradise. So, it is not far-fetched that the Prophet’s Pool is the greatest, largest, widest and best.

Among the issues we must believe regarding the Last Day is: Belief

though His Killings are Much;no. 2768.

¹ Reported by Al-Bukhaari in the Book of Heart-Softeners, Chapter on the Pool; no. 6579, and Muslim, the Book of Virtues, Chapter on Affirming the Prophet’s Pool and Its Description; no. 2292.

in the *Siraat*. The *Siraat* is a bridge placed across the Fire, thinner than the hair and sharper than the sword. The people will cross it according to their deeds; those who hasten towards good deeds in the world will move fast on the *Siraat*. But those who only sluggishly give good deeds and have mixed up good with evil and Allah had not pardoned them, they may even fall in to the Fire – and the refuge is with Allah!

The people will variously cross it; some will within the blink of an eye, some like the lightning, some others like the wind, some like the horse, others like the camel caravan, some will move on their feet, some others will crawl and some will be hurled into the Fire.

No one will cross the *Siraat* except the believers alone; as for the disbelievers, they will not cross it because they will be dragged from the Planes of Resurrection to the Fire directly – we ask Allah's refuge.

After crossing the *Siraat* they will stop at a Bridge between the Paradise and the Hell and each of them will get even with the other. This is different from the matters of Retribution on the Plains of Resurrection. The Retribution here – and Allah knows Best – is intended to free the hearts from grudges, hatred or bitter anger so that they could enter the Paradise in the best of conditions. Because even if an individual gets even with whomever had transgressed against him, he still bears some bitter feelings and disaffection towards the aggressor. But as for the dwellers of the Paradise, they will not enter the Paradise until rights have been entirely taken for their owners. So they'll enter the Paradise in the best form; after they are cleansed and purified, they'll then be permitted to enter into the Paradise.

Meanwhile the Paradise will not be opened for anyone before the Messenger (ﷺ) and so, he himself will intercede for the dwellers of the Paradise to be admitted into it as he would have interceded for the entire creatures to be judged and saved from the difficulties, trials and pains they'll face at the Plane of Resurrection. Those two intercessions are special for the Messenger of Allah – ﷺ: the Intercession for the people at the Plane so that they may be judged and the Intercession for the dwellers of the Paradise so that they may enter the Paradise.

So he'll have two intercessions, one of them to save the people from hardship, difficulty and the other for them to attain their desires; the opening of the Paradise.

And the first person to enter the Paradise among the humans is Allah's Messenger (ﷺ) before anyone; and the first *Ummah* to be entered is that of the Prophet (ﷺ). As for the people of the Fire – and the refuge is with Allah – they will be dragged to the Fire: “...**whenever a nation enters it, it curses its sister**” – and the refuge is with Allah. The second will curse the first and so on. They will also declare disconnection from one another – we ask Allah for protection.

When they arrive at the entrance of the Fire, they'll find its gates open that they may be faced with its punishment. So they'll enter into it and the disbelievers will dwell in it forever and ever, eternally as Allah – the Mighty and Sublime – said in His Book:

“Verily, those who disbelieve and do wrong, Allah will not forgive them nor will He guide them to any way. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.”
(An-Nisaa: 168 – 169)

He – free is He from imperfections – also said:

“Verily, Allah has cursed the disbelievers and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a protector nor a helper. On the Day when their faces will be turned over in the Fire, they will say: ‘Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad).’ And they will say: ‘Our Lord! Verily, we obeyed our chiefs and our great ones, and they missed us from the (Right) Way. Our Lord! Give them double torment and curse them with a mighty curse!’” (Al-Ahzaab: 64-68)

He – the Exalted – said:

"Verily, for him is the Fire of Hell, he shall dwell therein forever."

(Al-Jinn: 23)

These three verses from Allah's Book all unequivocally explain that the people of the Fire will dwell in the Fire forever; and no one has any valid opinion after Allah's statement! Likewise, the People of the Paradise will dwell in it for eternity.

If an individual says: Allah the Exalted said in *Soorat Hood* that:

"As for those who are wretched they will be in the Fire, sighing in high and low tone. They will dwell therein for all the time that the heaven and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills). And those who are blessed, they will be in paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end." (Hood: 106-108)

So regarding the dwellers of the Paradise, it says: *"...a gift without end"* i.e., unceasing; continuing forever. And as regards the people of the Fire, He said: *"...your Lord is the Doer of whatsoever He intends."* Does this mean that the punishment of the people of the Fire will cease?

The response is that: We say "No"; but because the dwellers of the Paradise will live in luxury, Allah – free is He from imperfections – explained that their gift will not cease. But as for the people of the Fire, because they will dwell under Allah's justice, He said: *"...your Lord is the Doer of whatsoever He intends."* No supplement follows His rules; He has willed that the people of the Hell enter into it; so He does whatever He wills. That is the difference between the people of the Fire and the dwellers of the Paradise. The gift of the dwellers of the Paradise is unceasing; but the people of the Fire, they will live in Allah's justice, and Allah – free is He from all imperfections and Exalted is He – is a Doer of whatsoever He intends.

This explanation is as is easy regarding belief in the Last Day.

Then His saying: *"and that you believe in Preordainment; the good of it and the bad of it"* this is the sixth Pillar of *Eemaan*.

Al-Qadar (Preordainment) is the foreordaining by Allah – free is He from all imperfections and Exalted is He – of all that shall happen till the Day of Resurrection. Allah created the Pen and said to it,

“Write”, it said, “My Lord, what do I write?” He said, “Write all that shall happen.” At that time, it went on with all that shall happen till the Day of Resurrection.⁽¹⁾ So whatever reaches a person could not have missed him, and whatever misses him could never have reached him. Allah mentioned this in His Book in a general sense:

“And surely the, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those are in the graves.” (Al-Hajj: 7)

He - the Exalted – also says:

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.” (Al-Hadeed: 22)

“Before We bring it into existence” would mean, before We created it. That is to say, before we created the earth and before We created you and before We created the calamity. Allah had written that before the creation of the heavens and earth by fifty thousand years.

The people of knowledge say: Belief in Preordainment must include belief in all its four levels:

The first level: that you believe that Allah – free is He from all imperfections and Exalted is He – is the Knower of all things. This is found in many places in the Mighty Book; Allah would mention His all-encompassing knowledge as He said:

“...that you may know that Allah has power over all things, and that Allah surrounds all things in [His] Knowledge.” (At-Talaaq: 12)

And according to His saying:

“And with Him are the keys of the Ghayb [the Unseen], none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry but is written in a clear Record.” (al-An’aam: 59)

The second stage: that you believe that Allah the Exalted has

¹ Reported by At-Tirmidhee in the Book of Preordainment, Chapter About What is Reported on Being Pleased with Destiny; no. 2155, and Aboo Daawood in the Book of the Sunnah, Chapter on Preordainment; no. 4700.

recorded the ordination of everything till the Day of Resurrection. He recorded it before the creation of the heavens and the earth by fifty thousand years. So everything that shall happen is recorded and concluded; the pens have dried and the scrolls have been rolled up. Hence, whatever afflicts you could not have missed you and whatever misses you would not have touched you. So if anything happens to you do not say, "If I had done such-and-such it would not have reached me" because that was something written, it must occur as He wrote it – and free is He from all imperfections and Exalted is He.

So, no matter what you do, there is no escape from it; the matter shall occur and will never change because it has been written.

If a person says: Has it not been mentioned in the hadeeth that, "Whoever desires that his provisions are expanded and that his lifespan is prolonged for him should connect his ties of kinship."⁽¹⁾?

The response: Rightly, that has been narrated. But the individual whose wealth is expanded for him and whose lifetime is prolonged due to his connecting family ties, it had been written that he will connect family ties and that his wealth will be expanded therewith and that his lifetime will be sustained; and it must be. But the Messenger – alayhi as-salaat was-salaam – said, "Whoever desires that his provisions are expanded and that his lifetime is prolonged" for us to hasten towards connecting family ties. Otherwise, it is written that the individual will connect family ties and achieve the rewards or that he will not maintain the ties and would be prevented from the rewards; it is a concluded matter.

However, the Messenger – alayhi as-salaat was-salaam – told us that for us to be encouraged towards connecting family ties.

Also: When the fetus in its mother's womb reaches four months, an angel in-charge of the womb will be sent to it; it will blow life into it and will be given four orders: to write its provisions, lifespan, deeds and whether it will be wretched or successful; and it will write that. This recording is different from that of the *al-Lawh al-Mahfoodh* (the Preserved Tablet); it occurs at the beginning of the individual's life.

1 Reported by Al-Bukhaari in the Book of Manners, Chapter on the One Whose Wealth Is Expanded for Him For Connecting Kinship Ties; no. 5986, and Muslim in the Book of Benevolence and Ties, Chapter on Connecting Family Ties and Prohibition of Breaking It; no. 2557.

Hence, the scholars would refer to it as: Lifetime Recording; i.e., with respect to lifetime.

Likewise: there is another recording which occurs every year during the (*Laylat al-Qadr*) Night of Power, Allah will record all that shall happen that year as He – the Exalted – said,

“We sent it (this Qur’an) down on a blessed night (i.e. the night of Al-Qadar) verily We are ever warning. Therein (that night) is decreed every matter of ordainments.” (Ad-Dukhaan: 3-4)

“...is decreed” that is, it is pronounced and explained, and so, it is called the Night of Destiny.

The third stage: that you believe that all things are by Allah’s Will; nothing goes out of His Will whether they are special for Allah alone such as sending down rains, giving life to the dead and the like or from the actions of the creatures such as the Prayer, Fasting and the like. All of these happen by Allah’s Will. Allah the Exalted says:

“To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allah wills - the Lord of all that exists.” (At-Takweer: 28-29)

Allah the Exalted also says:

“If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He wills.” (Al-Baqarah: 253)

So Allah – free is He from all imperfections and Exalted is He – explained to us that we have no wish but by Allah’s Will and that our actions occur by the Will of Allah:

“If Allah had willed, they would not have fought against one another...” (Al-Baqarah: 253).

But all things happen by Allah’s Will and so, nothing ever happens in His Dominion except what He Wills. Hence, the Muslims unanimously agree on this very important statement: “Whatever Allah wills occurs and whatever He wills not does not occur.”

As for the **Fourth Stage:** That is to believe that all things are created

by Allah based on Allah's saying:

"Allah is the Creator of all things and He is Wakeel (Trustee, Disposer of affairs, Guardian) over all things." (Az-Zumar: 62)

He – the Exalted – says:

"He has created everything, and has measured it exactly according to its due measurements." (Al-Furqaan: 2)

So everything in existence is created by Allah, the Mighty and Sublime. Man is Allah's creature and his deeds are created by Allah. Allah says about Ibraaheem –alayhi as-salaat was-salaam – while he addressed his people:

"While Allah has created you and what you make!" (As-Saffaat: 92)

So the deeds of the creature are created by Allah although the one who does the action directly is the servant and not Allah; but Allah created this act and the servant carried it out. So it is ascribed to Allah in terms of its creation and to the servant considering its obtention and action. So the servant is the doer but the Creator is Allah.

All things that happen are creatures of Allah, the Mighty and Sublime, but whatever is of Allah's Attributes are not created. The Qur'an – for instance –, was sent down to Prophet Muhammad (ﷺ) – but it is not created because the Qur'an is Allah's Word and His Words are among His Attributes – free is He from all imperfections – and they are not creatures.

These are the four stages of Belief in Preordainment. It is incumbent for you to believe them all otherwise, you would not have affirmed faith in Preordainment.

The benefits of believing in Preordainments are many; because if a person understands that things must only happen as Allah has decreed, he will rest. When he is afflicted with a difficulty he forebears and says: "This is from Allah" and when he is touched by a thing of delight, he is thankful saying: "This is from Allah."

It is authentically reported from the Prophet (ﷺ) that he said: "How wonderful is the affair of the true believer; all his affairs are good. If prosperity attends him, he expresses gratitude and it is good for him, and when adversity befalls him, he endures patiently and that is also

good for him.”⁽¹⁾

Because the believer affirms that all things occur according to Allah’s Preordainment; he is always happy, regularly calm, because he understands that whatever reaches him is certainly from Allah: If it is adversity, he endures patiently waiting for the relief from Allah. So he turns to Allah the Exalted to remove the difficulty. And if it is a thing of delight, he is thankful and grateful to Allah. He understands that it had not happened out of his own power or ability but by Allah’s favour and mercy.

Then his saying – alayhi as-salaat was-salaam: “the good of it and the bad of it.”

The good is whatever is beneficial and suitable to the individual whether useful knowledge, abundant and lawful wealth, good health, family and children and likes of that.

On the other hand is the bad, like ignorance, poverty, illness, loss of family members or children and so on.

All these are from Allah – and free is He from all imperfections – both good and evil, because Allah – the Exalted – would preordain the good for certain wisdom and likewise the bad for a wisdom as He – the Mighty and Sublime – said:

“And We shall make a trial of you with evil and with good. And to Us you will be returned.” (Al-Anbiyaa: 35)

So when Allah knows that it good and from wisdom to ordain an evil, He ordains it owing to the tremendous good consequent upon that such as His saying:

“Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, begging His pardon).” (Ar-Rum: 41)

If a person says: How would you reconcile between the Prophet’s saying: “...and that you believe in Preordainment, the good of it and the bad of it” and his saying, “...evil is not to be ascribed to you”⁽²⁾

¹ Its reference has preceded.

² Reported by Muslim in the Book of the Travelers’ Prayer, Chapter on Supplicating during the Night-Prayer; no. 771.

rejecting that evil is ascribed to Allah?

The reply is to say: Absolute evil is never found in Allah's actions; pure evil, bereft of any good immediate or future can never be found in Allah's action. This is from one perspective because even the evil Allah preordains as evil must have praiseworthy end and could be evil for some and good for others.

If Allah sends down a heavy downpour which submerges the plants of an individual but benefits the land and people, such is good regarding those who gained advantage from it but bad with respect to those who were afflicted therewith. So, it is good from an angle and evil from another angle.

Secondly: even the evil Allah preordains on the individual is good in actual sense because if he is patient, hoping in Allah's reward he will gain far much more than the affliction that touched him. In fact, it may be the means of his achieving steadfastness and recognizing the magnitude of Allah's favour on him, and so, the end is praiseworthy.

For that reason, it was mentioned about one of the fervently worshipping women that she got injured on her finger or hand; it got cut open; but she endured patiently and thanked Allah over it and said, "the delight of its reward made me forget the pains of its forbearance."

We also say: the evil is not actually in Allah's action itself; it is rather in its objects; the objects may be good or bad. But as for the action itself it is good. Hence, Allah – the Mighty and Sublime – said:

"Say: I seek refuge with (Allah) the Lord of day-break. From the evil of what he has created." (Al-Falaq 1-2)

That is; from the evil of that which Allah created; so the evil is really contained in the object and not in the action itself. As for Allah's actions, they are all good.

This illustration further makes it clear: if you have someone sick around you and it was said that you'll need to cauterize him for him to be well and you so do with the fire. Undoubtedly, the fire is painful but your action is not evil; it is rather good for the sick person because you envisage a good end from the cauterization. Similarly, Allah's doing things we consider distasteful and things containing evil are with respect to His actions and bringing to existence, good because they consequent upon good.

If a person says: "How would you reconcile between this and His saying:

"Whatever of good reaches you is from Allah, but whatever of evil befalls you, is from yourself" (An-Nisa: 79)?"

The answer is to say: *"Whatever of good reaches you is from Allah"* means, from His bounty; He basically favored you with that and in the end, *"and whatever has befallen you which is of evil, then it is from yourself"* indicates that you are the cause. Otherwise, they are preordained by Allah but you were the cause as in His saying the Exalted:

"And whatever of misfortune befalls you, it is because of what your hands have earned and He pardons much..." (Ash-Shoorah: 30)

In a nutshell, all what happens do happen according to Allah's preordainment, whether good or bad.

Umar bin al-Khattab - may Allah be pleased with him - said in the report he narrated from Jibreel (alayhi as-salaam) that he asked the Prophet (ﷺ); "Tell me about Ihsaan (doing good)?" He then answered, "It is for you to worship Allah as if you are seeing Him; and even though you do not see Him, He certainly sees you."

Al-Ihsaan (doing good) is the opposite of doing evil. And here, *Ihsaan* means perfecting deeds; the Prophet (ﷺ) explained that *Ihsaan* is for you to worship Allah as if you are seeing Him. That is, you'll observe the Prayer as if you are seeing Allah -the Mighty and Sublime -, you hand out the obligatory charity as if you're seeing Him and fast as though you see Him; likewise the hajj, as if you see Him, you make the ablution as if you see Him and similarly for other deeds.

That the individual serves Allah as if he sees Him is evidence for being sincere towards Allah - the Mighty and Sublime - and for the perfecting the deeds by following the Messenger (ﷺ) because every person that serves Allah in this manner definitely has Allah's love and Mightiness penetrating his heart which drives him to observe the deeds properly and appropriately.

"...and even though you do not see Him, He sees you."

That is, if you do not worship Allah in this manner, then worship Him being conscious and fearful that He sees you, because "He sees

you”. And it is well known that serving Allah by way of seeking Him is better than doing so due to dread!

So we have two stages:

The first stage: that you worship Allah as though you see Him; this is the stage of yearning and crave.

The second stage: that you serve Him knowing fully well that He sees you; this is the stage of dread.

Even though they are both great levels, the first is more perfect and excellent.

Then Jibreel said: **“Inform me about the Hour.”**

Meaning, about the establishment of the Hour when the people will be raised and rewarded for their deeds. So the Prophet (ﷺ) answered that, **“the one being asked knows not more than the questioner.”**

“the one being asked” he referred to himself – peace and blessings be upon him - , **“knows not more than the questioner”** that is, Jibreel. That is to say, **“If you do not know it O Jibreel, I don’t know it as well.”**

These two noble messengers; one of them a messenger among the angels and the other a messenger among the humans, both of whom are the best of messengers; yet, each of them both refutes knowing the Hour. That is because the knowledge of the Hour is with the One – the Mighty and Sublime - Who will establish it, and that is Allah – blessed is He and Exalted – as He says in a number of verses:

“They ask you about the Hour (Day of Resurrection): ‘When will be its appointed time?’ Say: ‘The knowledge thereof is with my Lord (Alone).’” (Al-A’raaf: 187)

“People ask concerning the Hour, say: ‘The knowledge of it is with Allah only...’” (Al-Ahzaab: 63)

Therefore, the knowledge of it is with Allah; whoever claims the knowledge of the Hour is a liar! How will he know while the Messenger of Allah (ﷺ) does not know, likewise Jibreel (alayhi as-salaat was-salaam), he does not know despite the fact that they are both the best of all Messengers?

However the Hour has signs as Allah the Exalted says:

“Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portions (indications

and signs) have already come.” (Muhammad: 18)

Hence, when the Prophet (ﷺ) told Jibreel that he has no knowledge of that, he asked, “Then inform me about its signs” i.e., the signs that indicate its nearness.

Thereupon he answered, “That the bondswoman gives birth to her own master, and that you find the barefooted, naked, poor shepherds competing with one another in higher buildings.”

One: “...that a bondswoman gives birth to her own master” meaning, that an owned female slave has her condition changed becoming the mistress of other kings. This is just an indirect reference to abundance of wealth.

Likewise the second one: “...and that you find the barefooted, naked, poor shepherds competing with one another in high buildings.”

“Barefooted”: those who have no shoes due to poverty. “the naked” they have not clothing out of penury; and “the poor” i.e., the pauper. And “competing with one another in high buildings” meaning, they would soon become rich building high rising structures perceptibly and in the abstract sense.

They will compete in erecting high buildings perceptibly by their raising their structures towards the sky and in the abstract sense by their beautifying and designing and having in it everything of perfection since they have tremendous wealth.

And all these have happened, and then there are other signs the People of Knowledge have mentioned under the chapter headings on Tribulations and Trials and Signs of the Hour; and they are numerous.

Then Jibreel (عليه السلام) departed. After a while, the Prophet (ﷺ) asked Umar (may Allah be pleased with him) “Do you know who the questioner was?” He replied, “Allah and His Messenger know better.” He then explained that, “He was Jibreel; he came to you to teach you your religion.”

This hadeeth contain numerous lessons:

1. Throwing questions to students in order to test them as the Prophet ﷺ posed the question to Umar, may Allah be pleased with him.
2. Likewise, it indicates the permissibility of a person saying: “Allah

and His Messenger know best”; it is not obligatory for him to say, “Allah and then His Messenger know best” because the knowledge of the Sharee’ah that reaches the Prophet ﷺ is part of Allah’s knowledge – and free is Allah from all imperfections. Therefore it is right to say, “Allah and His Messenger know best” as Allah the Exalted says:

“Would that they were contented with what Allah and His Messenger gave them...” (At-Tawbah: 59)

He did not say, “...and then His Messenger” because the “giving” here is legislative and the Prophet’s legislative giving is from Allah’s giving.

So regarding the legislative matters, it is allowed to say, “Allah and His Messenger” without using the particle, *thumma* (and then). As for the universal issues like Will and the like, it is not allowed to say, “Allah and His Messenger”. One should rather say, “Allah and then His Messenger”. Hence, when a man said to the Prophet (ﷺ), “As Allah wills and you will”, he cautioned, “Are you joining me an equal with Allah; it is rather as Allah alone wills.”⁽¹⁾

3. It includes proof that if a questioner enquires about a matter he already knows in order to benefit those present, he would be being a teacher to them. And that is for the reason that the responder, i.e., the Prophet ﷺ and Jibreel was asking not directly teaching, but he was the cause of the response from which the people benefitted.

Hence, some scholars said: It is necessary for the student of knowledge sitting with a scholar to ask about issues of concern to those present even if he knows the ruling in order for those present to benefit and then he becomes their teacher therewith.

4. This also shows the blessings on knowledge; and that the questioner and the person giving response gain as he said, “**to teach you your religion.**”

5. It includes evidence also that this hadeeth is a great one covering the entire religion. Hence, he said, “**to teach you your religion**” because it comprises the fundamentals of belief and the basics of deeds.

The foundations of creed and the mainstays of deeds are the five Pillars of Islam.

Allah alone grants success.

¹ Reported by Ahmad (1/ 214)

HADEETH 61

الثاني: عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيلَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ» رواه التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Dharr and Mu'adh bin Jabal (رضي الله عنهما) reported that Messenger of Allah (ﷺ) said, "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people." [At-Tirmidhi]

COMMENTARY

This hadeeth is contained in the Forty Hadeeths collection of the author, may Allah have mercy on him. In it, the Prophet (ﷺ) handed down three significant pieces of advice. The first advice: He said, "Fear Allah wherever you are." The fear of Allah is eschewing the prohibitions and carrying out the commandments; this is the fear of Allah. You do what Allah commanded you sincerely for Him while following the Messenger of Allah (ﷺ) in it. In addition, you abandon what Allah has prohibited in accordance to His prohibitions – free is He from all imperfections. Thus, you uphold what Allah makes obligatory for you regarding the greatest Pillar of Islam after the two Testimonies, which is the Prayer. You'll observe it perfectly with its conditions, pillars, obligatory aspects, adding the supererogatory prayers too.

Whoever breaches any of the conditions, obligations, or pillars of Prayer does not (truly) fear Allah. Rather, he is deficient in his piety in the same degree that he abandons Allah's orders on him about the Prayer. In relation to Zakat, the fear of Allah manifests by evaluating all your wealth due for the Zakat and giving out the due out of pleasure and without any reluctance, reduction or delay. Thus, whoever fails to

do this has not (rightly) feared Allah.

With respect to Fasting, you should observe it as you have been commanded. You refrain from vain talks and obscenity, tumult, backbiting, spreading calumny and other such things that undermine Fasting and take down the spirit of Fasting and its true essence, which is abstinence from Allah's prohibitions. Likewise other obligations, you should observe them out of obedience to Allah, compliance with His command, in sincerity to Him and following His Messenger. Similarly, the prohibition should be avoided in compliance with the orders of Allah - the Mighty and Sublime.

The second advice: "carry out good deeds after falling into bad ones, the latter will wipe out the former." That is, whenever you commit an iniquity, follow it up with a good deed since good deeds wipe out the evil one. One of the good deeds after the evil deeds is that you repent to Allah from the wrongdoings. Indeed, repentance is one of the superior good deeds as Allah - the Mighty and Sublime - says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

"Truly Allah loves those who turn to Him in repentance and loves those who purifies themselves." (Al Baqarah: 222)

And Allah - the Exalted - says:

"And all of you beg Allah to forgive you all, O believers, that you may be successful." (An-Noor: 31).

Equally, righteous deeds expiate wrongdoings. The Prophet (ﷺ) said, "The five (daily) prayers, Friday (prayer) to Friday (prayer), and Ramadan to Ramadan is expiation for what is between them as long as the grave sins are abandoned."⁽¹⁾

He also said, "One *Umrah* to another *Umrah* is expiation for what is between them."⁽²⁾ So, good deeds cancel out misdeeds.

The third advice: "and behave decently towards people." The first two pieces of advice are in relation to dealings with the Creator. However, the third is about dealings with the creatures; that you treat

1 Reported by Muslim in the Book of Purification, Chapter on the Five Daily Prayers, the Jum'ah Friday to Another, and a Ramadan Fast to Another...; no. 233.

2 Reported by al-Bukhaari in the Book of Lesser Hajj, Chapter on The Obligation of the Lesser Hajj and Its Virtues; no. 1773, and Muslim in the Book of Hajj, Chapter on the Virtues of Hajj and the Lesser Hjj and the Arafat Day; no. 1349.

them nicely for which you'll be parted at the back and not disparaged like being cheerful, truthful in speech, courteous in discourse among other virtuous characters.

There are numerous texts on the excellence of good character, such that the Prophet (ﷺ) said, "The most perfect of the believers in faith is the best of them in character."⁽¹⁾ In addition, he (ﷺ) informed that the most entitled and closest people to him (ﷺ) in position on the Day of Resurrection are the best of them in character.⁽²⁾

So, good character - besides being a virtuous demeanor in the society and making its bearer beloved to people - also brings about great rewards that the individual will obtain on the Day of Resurrection. Therefore, preserve these three pieces of advice from the Prophet (ﷺ): fear Allah wherever you are, follow up a misdeed with a good deed, it will expiate it; and behave decently towards people.

Allah alone grants success.

HADEETH 62

الثَّالِثُ: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ، يَوْمًا فَقَالَ: «يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ: أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ

1 Reported by At-Tirmidhee in the Book of Eemaan, Chapter on What is Reported Regarding Perfecting Eemaan, Its Increment and Reduction; no. 2612, and Imam Ahmad in the Musnad (6/47) from the hadeeth of A'isha. At-Tirmidhee said: "An authentic hadeeth". Abou Daawood also reported it in the Book of Manners, Chapter on Evidence for the Increment of Eemaan and Its Reduction; no. 4682. Al-Albaanee graded the hadeeth Authentic as in Saheeh al-Jaami' (1230, 1231 and 1232).

2 Reported by At-Tirmidhee in the Book of Manners, Chapter on Good Character, Generosity and Disapproval of Stinginess; no. 6035.

الصُّحُفُ «رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ»

Ibn Abbas ؓ said: One day, I was riding behind the Prophet ﷺ when he said, “O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up.” [At-Tirmidhi]

COMMENTARY

Concerning his saying, “I was behind the Prophet (ﷺ)” that is, riding with him; his saying: He said to me ‘O boy! Be watchful of Allah, He will preserve you’”: He called upon him, “O boy” because Ibn Abbaas (may Allah be pleased with both of them) was a young boy. The Prophet (ﷺ) died while he was about attaining puberty. That is, he was around fifteen, sixteen (years of age) or even less. He was riding behind the Messenger of Allah (ﷺ) and so he directed this call to him, “O boy! Be watchful of Allah, He will preserve you.”

This is a great and magnificent statement! Be watchful of Allah; and this is by preserving His Laws and Religion. This is achieved by complying with His orders and avoiding His prohibitions. Likewise, you learn what will make you establish your acts of worship, dealings with others and what you will invite with to Allah, the Mighty and Sublime, from His Religion and Legislations – free is He from all imperfections and Exalted is He. All these are parts of preserving the rights of Allah.

Allah – free is He from all imperfections and Exalted is He - is not in need of anybody to protect Him. However, (the expression rather) means to safeguard His Religion and Commandments similar to His saying - the Exalted - says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ﴾ (٧)

“O you who believe! If you help (in the cause of Allah, He will help you.” (Muhammad: 7)

The meaning is not that you should render help to Allah in His Essence; Allah – free is He from all imperfections - is independent of anybody. Hence, He said in another verse:

﴿وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ﴾ (٤)

“Thus, but if that had been Allah’s Will, He Himself could certainly have punished them.” (Muhammad: 4)

They can never escape Him.

﴿وَمَا كَانَتْ لِلَّهِ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ﴾ (٤٤)

“Allah is not such that anything in the heavens or in the earth escapes Him.” (Faatir: 44)

Therefore, “Be watchful of Allah, He will preserve you” is a sentence indicating that whenever a person adheres to Allah’s religion, He – the Exalted - will preserve him. In addition, He will preserve his wealth, family and his Religion, which is the most important matter. He will protect you from deviation and misguidance because whenever a person accepts guidance, Allah increases him in guidance. He – the Exalted - says:

﴿وَالَّذِينَ هَدَىٰ زَادَهُمْ هُدًىٰ وَءَاتَاهُمْ نَقْلَهُمْ﴾ (١٧)

“...while as for those who accept guidance, He increases them in guidance and bestow on them their piety.” (Muhammad: 17)

And whenever the individual takes to misguidance – and the refuge is with Allah -, he plunges more into misguidance. This is contained in the hadeeth: “Verily when a slave commits a sin, a black spot is placed in his heart. However, if he desists, seeks forgiveness and repents, his heart will be polished.”⁽¹⁾ If he commits a sin a second

1 Reported by At-Tirmidhee in the Book of Tafseer, Chapter on “Woe to those who give less in measure and weight”; no. 3334, and Ibn Maajah in the Book on Asceticism, Chapter on Mentioning Sins; no. 4244, and Imam Ahmad in the Musnad

time, a second spot is added, likewise the third and the fourth until his heart becomes sealed - we ask Allah for wellbeing.

Therefore, He will preserve you in your religion, body, wealth and family, and in the most important thing; your Religion. We beseech Allah - the Exalted - to preserve your Religion and ours.

Then his saying: “Safeguard His rights, He will be ever with you”: in a different wording it says: “you will find Him before you.” Be watchful of Allah again by adhering to His Legislations. This is by carrying out His orders and refraining from His prohibitions, then you’ll find Him always with you and before you; their meanings are the same. That is, you find Allah before you, guiding you to all righteous things, and protecting you from all evils, particularly if you are watchful, seeking His support. Whenever a person seeks help from Allah and relies on Him, Allah will suffice him; He will do for him. Whomever Allah suffices, he will not be in need of any person besides Allah. Allah says,

﴿يَتَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ (٦٤)

“O Prophet (Muhammad) Allah is sufficient for you and for the believers who follow you.” (Al Anfaal: 64)

That is, He is also sufficient for those who follow you among the believers.

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ﴾ (٦٢)

“And if they intend to deceive you, then verily Allah is All sufficient for you.” (Al-Anfaal: 62)

Once Allah is sufficient for the individual, no evil shall befall him. Consequently, he said: “safeguard the right of Allah, He will be ever with you” or “You will find Him before you.”

Safeguarding here means; safeguarding His *Sharee’ah* essentially by relying on Him and seeking His assistance.

After that, he said to him, “if you beg, beg of Him alone”: that is, don’t rely on any creature; if you supplicate, supplicate to Allah alone. For example, a poor person who has no money should beg

Allah saying: “O Allah provide for me, O Allah make sustenance easy for me.” Then provision shall come to him from where he does not expect.

However, if he beseeches people, they may give him and they may not. Hence, it was narrated in the hadeeth: “**that one of you takes hold of his rope and fetches fire wood on his back is better for him than begging somebody, whether he gives him or denies him.**”⁽¹⁾

Likewise you, if you ask, beseech Allah, say, “O Allah provide for me”, “O Allah enrich me with your bounty from (begging) other than you” and similar statements with which you turn to Allah - the Mighty and Sublime.

And his saying: “**and if you need assistance, supplicate to Allah Alone for help**”: *Al-Ist'aanah* means seeking for assistance. You should not seek assistance from any person except under dire necessity. Notwithstanding, whenever you are forced to seek help from human being, make it (only) a means and a cause, not a pillar to depend. Let the foundational basis be Allah, the Mighty and Sublime. So, if you beg, beg of Allah alone and if you need assistance, seek assistance from Allah alone.

There is evidence in these two sentences that it is from deficiency in faith in Allah for the individual to ask other than Allah. Hence, entreaty to other than Allah, the Mighty and Sublime, is detested whether minute or much. Do not appeal to anybody except Allah, the Mighty and Sublime, and do not seek assistance except from Allah. Allah – free is He from all imperfections – will ease the assistance for you if He so wishes whether through a recognized or unaccustomed means.

Allah may assist you through means unknown to you; so He would repel from you evil no one can bear. He may also help you with one of His creatures; He would employ him for you, subject him to you so that he could render assistance to you. Irrespective of that, it is not right for you, whenever Allah helps you through an individual, to forget the basic cause of that, Allah, the Mighty and Sublime. Due to their weak reliance on Allah – free is He from all imperfections – and placing their trust on the means, some ignoramuses nowadays seek assistance

1 Reported by Al-Bukhaari in the Book of Zakaat, Chapter on Holding Back from Requesting; no. 1470.

from disbelieving countries. They know not that the disbelievers will ever be enemies to them until the Day of Resurrection, whether they assist them or not.

Nevertheless, Allah – the Mighty and Sublime - brings benefits and harm, such (assistance from non-Muslims) is from the aspects of His subduing it (i.e., the means) for His believing servants as it is reported in a hadeeth that: **“Verily Allah will support this religion with a disobedient man.”**⁽¹⁾

Therefore, it is incumbent on us never to forget the favour of Allah Who has made them subservient to us. In addition, it is obligatory for us to caution the people whenever we hear any individual trusting them saying, “they are the ones who helped us hundred percent, they are the alpha and omega”! It is obligatory for us to explain to them that such constitutes deficiency in faith in Allah. Allah knows best.

Concerning his saying: **“And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you).”**

In this statement, the Prophet ﷺ spelt it out that if all the people come together to benefit you, they cannot benefit you except with what Allah had decreed for you.

Therefore, if a benefit comes from them to you, you should know that it is from Allah, He had decreed it. The Prophet (ﷺ) did not say if the people gather to benefit you, they could not benefit you. Rather he said: **“they will not be able to benefit you except that which Allah had foreordained for you.”** Undoubtedly, people do benefit and assist one another but all these are among what Allah had written for the person. Therefore, due honor, in the first place, belongs exclusively to Allah, the Mighty and Sublime. He made the one who benefits you, extends benefit to you and relieves your anguish subservient to you. On the contrary, **“if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you.”**

Believing this entails a person hanging on to his Lord, counting on Him and not being worried by anyone. This is because he knows that

1 Reported by Al-Bukhaari in the Book of Preordainment, Chapter on The Last Deeds Count Most; no. 6606, and Muslim in the Book of Eemaan, Chapter on Prohibition of Suicide; no. 1111.

if all people were to gather to harm him with a thing, they cannot do so except with that which Allah had predestined for him. Hence, he places his trust in Allah and holds fast to Him. The creatures do not bother him even if they gather against him. Hence, we find people among the predecessors in this *Ummah* those who were not affected by the plot of connivers or resentment of enviers since they depended on Allah and placed their trusts in Him:

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

“But if you remain patient and become Al-Muttaqûn, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.” (Aal-Imraan: 120)

After that, he ﷺ said, “the pens had been lifted and the pages had dried up.” That is, what Allah had written is concluded, the pages have dried of the inks, and there is no amendment. Therefore, whatever befalls you was not to miss you as in the second wording: “and that which you miss was not to hit you.”

In the second wording, he ﷺ said, “Remember that the Help of Allah is obtained with patience, and relief emerges after distress, prosperity follows adversity, and hardship is followed by ease”. It means, you should know certainly that help from Allah is obtained with patience. If you are patient and and carry out what Allah orders you among the means of attaining His help, Allah – the Exalted - shall surely help you.

Then, patience here comprises patience upon obedience to Allah, steadfastness to avoid his prohibitions and endurance over disturbing preordainments. This is because the enemy could be attacking the individual from all sides. An individual may feel he cannot withstand his enemy and as a result, he becomes distraught and abandons Jihad. He might start engaging in Jihad, but when harm afflicts him, he pulls away and withdraws. He might even continue but he would have been distressed by his foe. In this situation too, it is compulsory for him to exercise patience.

Allah – the Exalted - says,

﴿إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ﴾

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others.” (Aal-Imraan: 140)

Allah - the Exalted - also says:

﴿وَلَا تَهْوَئِيْ اَبْتِغَاءَ الْقَوْمِ ۚ اِنْ تَكُوْنُوْا تَالِمُوْنَ فَاتَّهُمْ بِأَلْمُوْنَ ۚ كَمَا تَالِمُوْنَ وَرَجُوْنَ ۚ﴾

﴿مِنْ اَللّٰهِ مَا لَا يَرْجُوْنَ ۗ وَكَانَ اَللّٰهُ عَلِيْمًا حَكِيْمًا ۝۱۰۴﴾

“And don’t be weak in the pursuit of the enemy; if you are suffering (hardship) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah that for which they hope not: and Allah is All-Knowing, All-Wise.” (An Nisaa 104)

Thus, if a person could endure and be more patient than his enemy and guard his territory, then Allah – free is He from all imperfections and Exalted - will help him.

His saying: **“and know that relief emerges after distress”**: Whenever things become grim and horrendous, then the relief is near. Allah, the Mighty and Sublime, says in His Book:

﴿اَمَنْ يُّحِبُّ الْمَضْطَّرَّ اِذَا دَعَاۤهُ وَيَكْشِفُ السُّوْءَ وَيَجْعَلُكُمْ خُلَفَاءَ اَلْاَرْضِ ۗ اَوَلَيْسَ مَعَ ۚ﴾

﴿اَللّٰهُ قَلِيْلًا مَّا نَذْكُرُوْكَ ۝۱۲﴾

“Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and who removes the evil and makes you inheritors of the earth, generations after generations? Is there any ilaha (god) with Allah? Little is that you remember!” (An-Naml: 62)

So, whenever matters become harder, expect relief from Allah- free is He from all imperfections and Exalted is He.

Then his saying, **“prosperity follows adversity”**: every hardship is followed by prosperity; rather two reliefs surround every hardship: a relief before and a relief after. Allah - the Exalted- says:

﴿فَاِنْ مَعَ الْعُسْرِ يُسْرًا ۝۵ اِنْ مَعَ الْعُسْرِ يُسْرًا ۝۶﴾

“So verily, with the hardship, there is relief Verily, with the hardship, there is relief.” (Ash-Sharh: 5-6)

Ibn Abbaas (may Allah be pleased with both of them) said, 'One hardship can never overcome two reliefs.'

Thus, the Prophet (ﷺ) advised Ibn Abbaas (may Allah be pleased with them both) in this hadeeth. It is essential that the individual keeps these beneficial pieces of advice in mind and sticks to them.

Allah Alone grants success.

HADEETH 63

الرَّابِعُ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنَ الْمُؤَيَّقَاتِ «أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنَ الْمُؤَيَّقَاتِ»
رواه البخاري، وقال: «الْمُؤَيَّقَاتُ» الْمُهْلِكَاتُ.

Anas ؓ said: You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allah ﷺ to be great destroying sins." [Al-Bukhari]

COMMENTARY

Anas bin Malik (may Allah be pleased with him) was one of those who lived long, he lived for almost ninety years after the Prophet (ﷺ). Hence, matters had changed in his time and the conditions of people had become different. Therefore, they trivialized some matters that were considered grave during the time of the companions - may Allah be pleased with them.

An example is the congregational prayer; none of the Companions (may Allah be pleased with them) would ever stay behind from it except a hypocrite or an excused sick person. However, people became careless with it contrary to the lines of conduct of the Companions (may Allah be pleased with them) during the time of the Prophet (ﷺ). People in our own times are not only careless regarding the congregational Prayer; they would not observe the Prayer or observe it for a while and leave it off for sometime or put the Prayer off its time.

For some, these are trivial issues but during the time of the Prophet (ﷺ) and the Companions, they were regarded as destructive sins.

Likewise cheating; during the time of the Prophet ﷺ, he said, “Whoever cheats is not of us.”⁽¹⁾ However, look at the people nowadays and you will discover that cheating is the easiest thing for them. Some of them - and the refuge is with Allah - consider cheating as part of smartness in transactions and contracts. They see this as from dexterity, intelligence, and astuteness - we ask Allah for wellbeing. They do this irrespective of the fact that the Prophet (ﷺ) repudiated the cheat.

One of the grievous sins during the time of the Companions - may Allah be pleased with them - was lying. They considered it as one of the destructive sins but most people consider it trivial. Therefore, you find an individual lying with nonchalance despite that the Prophet (ﷺ) said: “A man will continue to tell lie, being given to lies until he is registered with Allah as a liar.”⁽²⁾

At times, he would lie regarding affairs that are more precarious; he may deny people’s rights upon him or claim something that does not belong to him and stand against them in court, making declarations under oath. In so doing, he becomes one of those who will meet Allah while He is angry with him - and the refuge is with Allah.

Besides, there are many issues considered by the Companions to be destructive. However, people later dissented until they became paltrier in their perception, than the strand of hair. This is because every time the faith becomes stronger, the more grievous a sin appears to a person. Conversely, the weaker the faith is, the more trivial a sin becomes in the heart of the individual; he would regard them as things of little importance. He becomes languid regarding the duties without concern because he is weak in faith!

HADEETH 64

الْخَامِسُ: عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ اللَّهَ

1 Reported by Muslim in the Book of Eemaan, Chapter on the Prophet’s saying: “Whoever deceives us...”; no. 102.

2 Its reference has preceded.

تَعَالَى يَغَارُ، وَغَيْرُهُ اللَّه، تَعَالَى، أَنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ اللَّهُ عَلَيْهِ» متفق
عَلَيْهِ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, 'Verily, Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful.' [Al-Bukhari and Muslim]

COMMENTARY

The author (may Allah have mercy on him) said in what he related from Abu Hurayrah that, “Verily Allah - the Exalted - becomes angry and His Anger is provoked when a person does what Allah has declared lawful.”

Jealousy is a real attribute that is established for Allah, the Mighty and Sublime. Nonetheless, it is not like our own jealousy; instead it is grander and more solemn. Verily Allah – and free is He from all imperfections and Exalted is He - with His wisdom, makes some things obligatory for the creatures, prohibits them from doing some things and makes others lawful for them.

Whatever He makes obligatory for them is good for them in their religion and lives, in their present and time to come. Whatever he prohibits them from doing is evil for them in their religion and lives, in their present and time to come. Hence, if Allah forbids His servants from some matters, undoubtedly He - the Mighty and Sublime - is jealous that a person perpetrates His prohibitions. How will a person engage in things his Lord has prohibited while Allah – free is He from all imperfections - has only forbidden it for the benefit of the servant. As for Allah – free is He from all imperfections and Exalted is He -, the fact that man sins against his Lord cannot impair Him.

However He is jealous because a person should know that Allah – the Mighty and Sublime - is All Wise, All-Merciful, and that He will never prohibit the slaves a thing on His slaves but for their own benefit. Then how will a servant proceed to disobey Allah - the Mighty and Sublime – especially regarding fornication or adultery?! We ask

Allah for wellbeing. It was established from the Prophet (ﷺ) that he said, “No one is more jealous than Allah with respect to His male or female slave committing unlawful sexual intercourse.”⁽¹⁾

This is because unlawful sexual intercourse is an illicit and despicable act, and an evil way. Hence, Allah has prohibited it and whatever means that lead to it on His slaves. Allah – the Exalted – said:

﴿وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ (٣٢)

“And come not near to unlawful sex. Verily it is Faahishah (a great sin) and an evil way.” (Al-Israa: 32)

Allah is jealous in a way greater and more grievous than His jealousy for other prohibitions if a servant performs illicit sexual dealings – and the refuge is with Allah. Likewise and even greater and more severe, is homosexuality! This is the cohabitation of a male with another male and it is weightier and wicked. This is why Allah – the Exalted – describes it as worse than fornication or adultery. Prophet Lut (عليه السلام) said to his people:

﴿أَتَأْتُونَ الذَّكَرَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ﴾ (٨٠)

“Do you commit the worst sin such as none preceding you has committed in the Aalamin (mankind and jinn)?” (Al-A’raaf 80)

He said here: “Al-Faahishah” (the worst sin) and concerning fornication and adultery, Zina, He said: “Faahishah” (a worst sin) implying one of the worst sins. However, He refers to sodomy as the greatest of the worst sins – we ask Allah for wellbeing.

So also are stealing, drinking of alcohol and other prohibited acts, Allah is jealous regarding them. Nevertheless, some prohibited acts attract much severer jealousy than some other sins subject to the severity of the crime and the evil that ensues therefrom.

This hadeeth contains affirmation of (the attribute of) jealousy for Allah – the Exalted. The methodology of Ahlus as-Sunnah wal-Jamaa’ah concerning this and other hadeeths and verses about the Attributes of Allah is that they affirm the Attributes for Allah – free is He from all imperfections and Exalted is He – in a manner that

1 Reported by Al-Bukhaari in the Book of Marriage, Chapter on Jealousy; no. 5221, and Muslim in the Book of the Eclipse, Chapter on the Eclipse Prayer; no. 901.

befits Him. They say: Indeed, Allah is jealous but not as the jealousy of the mortals. Allah shows joy but not as the exhibition of joy of the mortals. Certainly, Allah has perfect Attributes that suit Him and do not resemble the attributes of the creatures.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١١)

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (As-Shoorah: 11).

Allah alone grants success.

HADEETH 65

السَّادِسُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلَاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصٌ، وَأَقْرَعٌ، وَأَعْمَى، أَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَآتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ كُنْتُ حَسَنًا، وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذَرَنِي النَّاسُ؛ فَمَسَحَهُ فَذْهَبَ عَنْهُ قَذَرُهُ وَأُعْطِيَ لَوْثًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِيلُ - أَوْ قَالَ الْبَقْرُ - شَكَ الرَّاوِي - فَأُعْطِيَ نَاقَةً عَشْرَاءَ، فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا.

فَآتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَذَرَنِي النَّاسُ، فَمَسَحَهُ فَذْهَبَ عَنْهُ وَأُعْطِيَ شَعْرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقْرُ، فَأُعْطِيَ بَقْرَةً حَامِلًا، وَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا.

فَآتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرَدَّ اللَّهُ إِلَيَّ بَصْرِي فَأُبْصِرَ النَّاسَ، فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ

إِلَيْكَ؟ قَالَ: الْغَنَمُ، فَأَعْطِي شَاةَ الْوَلَدَا. فَانْتَجَ هَذَانِ هَذَا، وَوَلَدَ هَذَا، فَكَانَ لِهَذَا وَاِدٍ مِنَ الْإِبِلِ، وَلِهَذَا وَاِدٍ مِنَ الْبَقَرِ، وَلِهَذَا وَاِدٍ مِنَ الْغَنَمِ.

ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ قَدْ انْقَطَعَتْ بِي الْحَبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ، بَعِيرًا أَتَبْلُغُ بِهِ فِي سَفَرِي، فَقَالَ: الْحُقُوقُ كَثِيرَةٌ. فَقَالَ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذُرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللَّهُ؟! فَقَالَ: إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ.

وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ هَذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ.

وَأَتَى الْأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ انْقَطَعَتْ بِي الْحَبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ شَاةً أَتَبْلُغُ بِهَا فِي سَفَرِي؟ فَقَالَ: قَدْ كُنْتُ أَعْمَى فَردَّ اللَّهُ إِلَيَّ بَصْرِي، فَخُذْ مَا شِئْتَ وَدَعْ مَا شِئْتَ، فَوَاللَّهِ مَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ عَزَّ وَجَلَّ. فَقَالَ: أَمْسِكْ مَالَكَ فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ» متفق عليه .

وَالنَّاقَةُ الْعُشْرَاءُ بِضَمِّ الْعَيْنِ وَفَتْحِ الشَّيْنِ وَبِالْمَدِّ: هِيَ الْحَامِلُ. قَوْلُهُ: «أَنْتَجَ» وَفِي رِوَايَةٍ: «فَنَتَجَ» مَعْنَاهُ: تَوَلَّى نِتَاجَهَا، وَالنَّاتِجُ لِلنَّاقَةِ كَالْقَابِلَةِ لِلْمَرْأَةِ. وَقَوْلُهُ «وَلَدَ هَذَا» هُوَ بِتَشْدِيدِ اللَّامِ: أَيُّ: تَوَلَّى وَلَدْنَهَا، وَهُوَ بِمَعْنَى

أَتَجَّ فِي النَّاقَةِ. فَالْمَوْلَدُ، وَالنَّاتِجُ وَالْقَابِلَةُ بِمَعْنَى؛ لَكِنْ هَذَا لِلْحَيَوَانِ وَذَاكَ لِغَيْرِهِ. وَقَوْلُهُ: «انْقَطَعَتْ بِي الْجِبَالُ» هُوَ بِالْحَاءِ الْمَهْمَلَةِ وَالْبَاءِ الْمُوَحَّدَةِ: أَيُّ الْأَسْبَابِ: وَقَوْلُهُ: «لَا أَجْهَدُكَ» مَعْنَاهُ: لَا أَشُقُّ عَلَيْكَ فِي رَدِّ شَيْءٍ تَأْخُذُهُ أَوْ تَطْلُبُهُ مِنْ مَالِي. وَفِي رَوَايَةِ الْبَخَارِيِّ: «لَا أَحْمَدُكَ» بِالْحَاءِ الْمَهْمَلَةِ وَالْمِيمِ، وَمَعْنَاهُ: لَا أَحْمَدُكَ بِتَرْكِ شَيْءٍ تَحْتَاجُ إِلَيْهِ، كَمَا قَالُوا: كَيْسَ عَلَى طَوْلِ الْحَيَاةِ نَدَمٌ، أَيُّ عَلَى فَوَاتِ طَوْلِهَا.

Abu Hurairah رضي الله عنه said that he heard the Prophet ﷺ saying: "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people." He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishaq (one of the subnarrator of the Hadith) was uncertain, either said: 'Camels,' or: 'Cattle']. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people." The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allah restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and

said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination." He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?" He replied: "I inherited this property through generations." The angel said: "If you are telling a lie, may Allah return you to your former condition." The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allah return you to your former condition." The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey." He replied: "Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take, as I give it for Allah's sake." The angel said: "Keep your property. You have all simply been put to a test, and Allah is pleased with you and displeased with both of your companions." [Al-Bukhari and Muslim]

COMMENTARY

His saying: "There were three men among the Children of Isra'el": Israa'eel is Isha'aaq son of Ibraheem, and a brother to Ismaa'eel عليه السلام. Among the progeny of Israa'eel was Moosa, Haarun and 'Eesa and the rest of the prophets of the Children of Israel. They are all among the progeny of Isha'aaq عليه السلام. Ismaa'eel was a brother to Isha'aaq, so they are cousins with the Arabs. There are several narrations regarding the Children of Israa'eel; three types:

1. That which is mentioned in the Qur'aan.
2. That which is established in the authentic Sunnah.

3. That which is related by their rabbis and their scholars

Undoubtedly, the first and the second are the truth and there is no blame accepting them. A case in point is the statement of Allah - the Exalted:

﴿أَلَمْ تَرَ إِلَى آلِمَلَا مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّنَا أَلْهَمْ لَنَا مَلِكًا
نُقَاتِلَ فِي سَبِيلِ اللَّهِ﴾

“Have you not seen the group of the children of Isra’eel after the time of Musa? When they said to a Prophet of theirs, appoint for us a king and we will fight in Allah’s way.” (Al-Baqarah: 246)

An example from the *Sunnah* is this hadeeth related on the authority of Abu Hurairah from the Prophet (ﷺ). However, what has been related from their rabbis and scholars are classified into three:

The first: What the *Sharee’ah* testifies to being falsehood. This is baseless and it is incumbent to reject them. This often occurs in the *Israaeeliyaat* (i.e., reports from the Children of Isreal) regarding the meanings of the Qur’aan. Numerous such reports are established by the *Sharee’ah* to be unsubstantiated are frequently transmitted by way of explaining the Qur’aan.

Secondly: What the *Sharee’ah* affirms to be correct. And this is must be accepted; not because it is a narration from the Children of Israel, but because the *Sharee’ah* certifies its exactitude, and that it is the truth.

Then thirdly: What has not been mentioned in the *Sharee’ah* to be false. We’ll reserve judgment concerning these; they should neither be believed nor belied. This is because if we believe them, they may be false and we would have corroborated them upon falsity. Conversely, if we belie them, it could be a fact so we will be repudiating their truth. For this reason, we should hesitate even though there is no harm narrating what may be useful by way stimulating (towards good deeds) and discouraging (evil).

The Prophet (ﷺ) mentioned in this hadeeth that Allah -the Mighty and Sublime - tested three men among the Children of Israel with defects in their bodies. One of them was a leper, the second was bald having no hair on his head, and the third was blind, visually impaired.

Then, Allah – free is He from imperfections - wanted to try and examine them for He – the Exalted - tests His servant as He wills whether he will be patient or lose his forbearance. He may test him through adversity whether he'll be grateful or haughty if Allah tests him with prosperity.

Thus, Allah sent one of the angels to the three of them. The angel came to them asking them about the most pleasing of things to them. He started with the leper and said, "What would you like best?" He replied, "A good colour, a good skin and to be rid of what makes me loathsome to people." This is because the most important thing to a human being is to be free from all deformities especially those despicable to people. Consequently, the angel rubbed him and he was cured with the permission of Allah. His leprosy vanished and he was granted a good look and nice skin.

Then, he said to him, "What type of property would you like best?" He replied: "camel" or he said: "cow". The obvious thing is that he said, "camel" because in the story of the bald man, he was given cow. So, he gave him a pregnant she-camel and said to him, "May Allah bless you in it." Consequently, the poverty and the body defect disappeared from him and the angel prayed for him that Allah should bless him in this camel.

Thereafter, the angel came to the bald man and asked him, "What would you like best?" He said, "good hair and to be rid of what makes me loathsome to people." Then the angel rubbed over him and he was granted good hair. He then asked him, "What property would you like best?" He mentioned cattle. Then he was given a pregnant cow and the angel prayed for him: "May Allah put blessing for you on it."

Then the angel came to the blind man and said, "Which of the wealth would you like best?" He said, "I wish that Allah restores my sight to me so that I may see people." Consider the statement of this blind man, he did not ask for other than a sight with which he could see. However, both the leper and the bald longed for something beyond their need. This is because the lepers asked for good skin and nice complexion while the other mentioned good hair. Thus, it is not only skin, hair or colour, rather they hoped for a little more than that. On the other hand, this blind man has a level of asceticism so he asked not but for ability to see people.

Then he asked him, "What property would you like best?" He said he would like sheep. This is also out of his asceticism; he did not demand for either camel or cow, but sheep. The comparison of sheep to cow and camel is inconsiderable. Therefore, he gave him a pregnant ewe, and said, "May Allah put blessing for you in it."

Allah – and free is He from all imperfections and Exalted is He – blessed the first in his camel, the second in his cow and third in his sheep. Each of them had a valley bursting with what he was given; the first had a valley full of camels, the second had a valley full of cows and the third had a valley full of sheep.

Later on, this angel came to the leper in form of a leper. He came in his physical form, scruffy look and in the attire of a pauper. The angel said to him, "I am a poor man and my resources have been exhausted on my journey. My only means of reaching my destination are dependent on Allah and then on you." He appealed to him mentioning his poor condition. In addition, he is a wayfarer, detached from his means of reaching his family, and he depends on no one but Allah then him.

He said to him, "I ask you by Him Who gave you the good colour, the good skin and wealth for a camel by which I may get to my destination."

He replied, "I have many dues to pay." He was tightfisted regardless of the fact that he had a valley full of camel. He rather gave an excuse that his responsibilities are numerous. The clearest thing - Allah knows best - is that he did not pay a thing from it. This man is one of those entitled to it because he was a traveller and a poor man, stranded on his journey. Thus, he had more right to the money but this man rather tendered an excuse!

So he reminded him of his former state, he told him: "I think I recognize you, were you not a leper whom people found loathsome and a poor man to whom Allah gave property." i.e., He gave you wealth, good colour and nice skin. Nevertheless, the man said - and we seek refuge in Allah - "I inherited this property through generations"! Hence, he denied the bounties of Allah.

Thereupon the angel told him, "If you are telling a lie may Allah return you to your former condition." That is, if you are a liar in your statement, then Allah will return you to your initial condition

of paucity and leprosy. What is apparent is that Allah accepted the prayer of the angel. Although the prayer was conditional but he was undoubtedly a liar. So if the condition is established, then what is conditioned will also be established.

Then he came to the bald man and said the like of what he told the leper. The bald man gave him the kind of reply the leper gave and the angel said, “If you are telling a lie, may Allah return you to your former condition.”

Then he came to the blind and reminded him of the bounties of Allah on him. Thereupon, the blind man said, “Yes, I was blind. Allah restored my eyesight.” He acknowledged the bounty of Allah upon him, “take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take.” That is, I shall not prevent or disturb you for anything you take, for the sake of Allah - the Mighty and Sublime. Ruminates on the gratefulness and acknowledgment of bounties.

Then the angel said to him, “Keep your property. You have all simply been put to a test and Allah is pleased with you and displeased with both of your companions.” This indicates that the story was well known among people. This is why he said: “and displeased with both of your companions.”

Hence, he retained his property and remained blessed with eyesight. As for the other two, apparently, Allah returned them to their initial conditions of poverty and impairment; we seek refuge with Allah.

This contains proof that being grateful for the bounties of Allah on the servant is one of the means of continuity and increase of the bounties. This is as Allah - the Exalted - said:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ

عَذَابِي لَشَدِيدٌ ﴾

“And (remember) when your Lord proclaimed: ‘If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.’”
(Ibraheem: 7)

There are signs of Allah - the Mighty and Sublime - in their narration:

One of them is: Affirming the existence of the angels. The angels are a world of the Unseen Allah - the Mighty and Sublime - created from light. He granted them aptitude for the execution of His orders and the will to obey Him. As a result, they do not defy Allah in whatever He commands them and they carry out all they are ordered to do.

Another benefit is that: The angels may appear in the image of a certain individual. This is because the angel visited these three in the form and appearance of a human being. In addition, they – i.e, the angels - may assume the form of a particular person. The angel came to the leper, the bald man and the blind the second time in their own precise forms and appearances.

Also; (the narration shows that) it is allowed to put a person to test by approaching him in a particular appearance in order to try him. This angel came in the form of a destitute suffering from disability so that these three persons could pity him even though angels – apparently, and the knowledge is with Allah, are not affected by disfigurements. Nevertheless, Allah – free is He from imperfections - made him come in this form for the purpose of trial.

Furthermore, the angel rubbed his hand over the bald man, the leper and the blind once and Allah removed their defects with this single touch. This is because whenever Allah – the Mighty and Sublime - wills a thing, He says to it: “Be, then it be.” Had Allah willed, He would remove the blemishes from them (without the contact) but He made this a means in order to test (them).

Another benefit is that: Allah may bless the possessions of an individual resulting in abundant riches for him. For these three people, one of them became an owner of a valley filled with camel and the second had a valley filled with cows and the third a valley of ewe. This is from the blessings of Allah, the Mighty and Sublime -; the angel had prayed asking for blessings for each of them.

Alo, people are of different kinds with respect to being grateful to Allah for His favours and benefits upon His slaves. Allah provided the leper and the bald the finest and sumptuous belongings. Nonetheless, they denied the bounties of Allah and said, “We inherited that from generations previous generations.” However, they were liars for saying

that because they had been poor before Allah granted them wealth. Yet, they – and the refuge is with Allah - denied the favours of Allah and claimed that it was wealth they inherited from their forefathers.

However, the blind man was grateful to Allah and he acknowledged His favors. Hence, he was granted success and Allah guided him aright; he said to the angel, “Take that which you wish and leave that which you wish.”

This hadeeth also contains affirmation of (the Attributes of) Pleasure and Anger regarding Allah – free is He from all imperfections and Exalted is He. This means that He is pleased with whomever He wills and He becomes displeased with whomever He wills. They are both part of the Attributes incumbent on us to affirm regarding our Lord – the Mighty and Sublime - because He has described Himself with them.

The noble Qur’aan mentions the Attribute of “Pleasure”:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ (100)

“Allah is pleased with them and they are pleased with him.” (At-Tawbah: 100)

Also it says:

﴿أَن سَخَطَ اللَّهُ عَلَيْهِمْ فِي الْعَذَابِ هُمْ خَالِدُونَ﴾ (80)

“For that (reason) Allah’s wrath fell upon them and in the torment they will abide.” (Al-Maaidah: 80)

The Qur’aan also mentioned “Anger”:

﴿وَعُذِّبَ اللَّهُ عَلَيْهِ﴾ (13)

“And the wrath and the curse of Allah are upon him.” (An-Nisaa: 93)

The People of the *Sunnah* and the *Jamaa’ah* affirm belief in these and similar Attributes. They affirm the Attributes for Allah in their essence even though they do not resemble the attributes of the creatures because since Allah - the Mighty and Sublime - does not resemble the creatures, likewise His attributes do not bear semblance to the Attributes of the creatures.

Also among the benefits contained in this hadeeth is that there

have been amazing occurrences and signs among the Children of Israel which makes the Prophet (ﷺ) narrate these stories to us in order that we may derive lessons therefrom. Another instance is the story of the three men who took refuge in a cave after which a boulder from the mountain trundled down and blocked the cave. They were unable to move it and so, each of them supplicated to Allah by means of his righteous deeds.

So, the Prophet (ﷺ) told us stories of the Children of Israel that contain points of benefits and lessons. Therefore, it is incumbent upon us to take lesson from this hadeeth that: If a person thanks Allah for His bounties, acknowledges His favours and hands out obligatory charity from his possessions that is certainly one of the means for him to enjoy longevity and blessings in his wealth.

Allah alone grants success.

HADEETH 66

السَّابِعُ: عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَى اللَّهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Shaddad bin Aus reported: The Prophet (ﷺ) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires." [At-Tirmidhi]

COMMENTARY

His saying: *Al-Kayyis*: meaning, a resolute individual who utilizes opportunities. He is so thoughtful that days and nights do not pass against him and he does not waste time.

His saying, "...who calls himself to account": that is, he holds his

soul liable and observes the orders he carries out and the prohibitions he avoids. Does he observe the orders he is given and abstain from what he is prohibited? If he perceives lethargy in himself concerning an obligation, he rectifies it; and possibly by carrying it out or placing another in its stead. Likewise, if he notices his soul violating a prohibition, he renounces it, regrets, becomes penitent and seeks forgiveness.

His saying: **“and does noble deeds to benefit him after death”**: refers to deeds of the Hereafter because whatever comes after death is a portion of the Hereafter. And this is the fact and the precise thing: the individual should work the life after death. This is because he is just a passer-by, travelling through this world and the homecoming occurs after death. Therefore, if he is remiss and days pass by him while he wastes them in matters not beneficial to him in the life hereafter, then he is not wise.

The wise person is the one who works towards the Hereafter, and the foolish person is the one who follows the desires of his soul. He does not pay attention to anything except the worldly affairs. Hence, he follows his soul desires, neglecting obligations and indulging in forbidden matters. Then, he hopes in Allah saying, “Allah is All-Forgiving, All-Merciful”, “I will repent to Allah in future”, “I will rectify my condition when I become old” and similar false aspirations the Satan dictates to him. He may achieve them and he may not!

The hadeeth encourages properly utilizing opportunities. In addition, the individual should not exploit any prospect from his time, except in a manner Allah - the Mighty and Sublime - is pleased with. He should also eschew slothfulness, sloppiness, and false hopes because false hopes bring no benefit. Hence, Hassan Al-Basri said: “Faith is neither by false hopes nor adornment, but faith is what resides firmly in the heart and the deeds attest to.”

Therefore, it is incumbent on us, O brothers, to make good use of opportunities in all that will bring (us) closer to Allah. These include carrying out His instructions and abstaining from prohibitions until we return to Allah in the best of conditions.

We ask Allah to help you and us in observing His remembrance, gratitude, and proper worship.

HADEETH 67

الثَّامِنُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» حَدِيثٌ حَسَنٌ رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him." [At-Tirmidhi]

COMMENTARY

A person's Islam is his submission to Allah - the Mighty and Sublime - covertly and overtly. As for the hidden, it is a slave's submission to his Lord by rectifying his creed and purifying his heart. This is by affirming all that the individual is required to believe as previously explained in the hadeeth of Jibreel.

The apparent submission is by rectifying his open actions such as his utterances with his tongue and his actions with the organs of his body. People differ conspicuously regarding Islam (in terms of outward submission) as they are at variance in their figures and appearances. Some are tall and others short; some are fat and others further down; some are ugly and others good-looking; so they are glaringly different.

Likewise, they differ in their submission to Allah - the Mighty and Sublime - in the same manner so much that Allah says in His Book:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أُولَئِكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ

وَقَتْلُواوْكَلا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ﴾

"Not equal among you are those who spent and fought before the conquering (of Makkah with those among you who did so later). Such are higher in degree than those who spent fought afterwards. But to all Allah has promised the best." (Al-Hadeed: 10)

If people differ in their Islam; surely one of those things that increase the excellence of one's Islam is to shun that which concerns him not. In addition, he should turn away from things that are not important to him, neither in his religion nor in his worldly affairs. Thus, if a Muslim wishes to make his Islam first-rate, he should avoid whatever is of no concern to him. He should leave anything that is of no significance to him.

For example: if you are contemplating whether to embark on or leave a certain work, examine if it is one of the important matters in your religion or worldly affairs. (If it is important) then do it, but if not, leave it; safety is safer. So also, you should not interfere in people's affairs when the matters do not concern you. This is contrary to what some people do nowadays; they like to delve into the people's private affairs. When he sees two people discussing, he tries to get closer to them to pry into their discussion. Moreover, if he sees a person coming from a certain direction, you see him snooping. He could even go to the person himself and ask him, "Where are you coming from?" "What did so-and-so tell you?" "What did you say to him?" and similar statements about issues that are of no concern or significance to him!

Therefore, leave all affairs that are of no concern to you. Certainly, this is from the excellence of your Islam and it brings about relief for a soul. The fact that one gives no concern to anything but his life is real comfort. As for the one who follows people's affairs; "What was discussed?" "What happened to them?" he'll certainly exhaust himself soon and deprive himself of lots of benefits, irrespective of the fact that he would have gained nothing!

Let your concern be your personal work and let your musings be about your affairs. Reflect on what will benefit you and then do it; avoid whatever would not do you any good. It is not from the excellence of your Islam to ask about things that do not concern. If we can tread this path, such that a person gives concern to his own affairs, not getting busy upon anything but his own deeds, countless benefits will be derived from it.

However, you see someone engrossed in other people's affairs from which he gains nothing. Hence, he wastes his time, occupies his heart, scatters his thought, and several advantages elude him. You see an assiduous person giving concern to nothing but himself and what even

affects him. Therefore, you find him fecund and acquiescent. He'll, be in a state of intellectual, psychological, and physical comfort. Hence, this hadeeth is regarded as one of the comprehensive statements of the Prophet (ﷺ).

Whenever you want to do or abstain from a thing, check if it concerns you or not. If it is of no importance to you, leave it off, do not embark upon it and take a break from it. Relieve your mind, thought process, sense, and body. However, if it concerns you, then partake in it as it deserves. At any rate, as it is related in the hadeeth: "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death."

Therefore, every wise person will be enthusiastic to work for life after death and take his soul into account regarding his deeds.

Allah alone grants success.

HADEETH 68

التَّاسِعُ: عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُسْأَلُ الرَّجُلُ
فِيمَ ضَرَبَ امْرَأَتَهُ» رواه أبو داود وغيره

Umar ؓ reported that the Prophet ﷺ said, "No man shall be asked for the reason of beating his wife." [Abu Dawud]

COMMENTARY

The author (may Allah have mercy on him) was not thorough regarding his saying that, "It is reported by Aboo Daawood and others." This is because "Others" includes all other people who also reported the hadeeths although this expression does not include those at a higher level. So, for example, if it is said: "Reported by Aboo Daawood and others" what this means is that al-Bukhaari and Muslim did not report it. In addition, it suggests that no one more erudite than Aboo Daawood has reported it; just Aboo Daawood and others below him reported it.

The meaning of the hadeeth is about a man who fears Allah - the Mighty and Sublime - and has reached the last of the three stages which Allah points to in His saying,

﴿وَالَّذِي تَخَافُونَ ذُنُوبَهُمْ فَعِظُوهُمْ وَأَهْجُرُوهُمْ فِي الْمَصَاجِعِ وَأَضْرِبُوهُمْ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾ (٢١)

"As to those women on whose part you see illconduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great." (An-Nisaa: 34)

Beating is the last of the levels. A man may beat his wife for a reason that he is shy to mention. If the the man's fear of Allah – the Mighty and Sublime - is proven, and he beats his wife, he should not be asked for the reason for beating his wife. However, this is on the condition that the hadeeth is authentic but it is weak. As for the individual who ordinarily maltreats his wife, he should be asked for his reason for beating his wife because he does not have the fear of Allah - the Exalted - which will deter him essentially from oppressing her and beating her when she is not supposed to be beaten.

Allah alone grants success.⁽¹⁾

THE BOOK OF PIETY

At-Taqla is a term derived from the word, *Al-Wiqaayah* (shield). It means that a person acquires a shield for himself from the torment of Allah. What will screen him from Allah's punishment is implementing Allah's orders and avoiding His prohibitions. This is what protects the individual from Allah's torment.

Then you should know that *At-Taqla* is sometimes mentioned

- 1 The Eminent Shaykh - may Allah shower blessings on him - did not comment on this hadeeth while reading this book, Riyaad as-Saaliheen to people. This is why Shaykh Fahd bin Naasir As-Sulaymaan - may Allah reward him - suggested to his Eminence - may Allah shower blessings on him - to do the commentary of this hadeeth owing to the ambiguity of its import to many. So he - may Allah shower blessings on him - dictated to him what is written in the main text; and that is from the favours of Allah, the Exalted.

together with *Al-Birr*, such as *al-Birr* (virtue) and *At-Taqlwa* (piety) in Allah's saying –the Exalted -:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾ (٢)

“Help you one another in *Al-Birr* (virtue, righteousness) and *At-Taqlwa* (piety).” (*Al-Maaidah*: 2)

Sometimes they are mentioned separately. Therefore, if it is mentioned alongside *Al-Birr*, *Al-Birr* will then mean carrying out the commandments while *at-Taqlwa* would imply abstaining from the prohibitions. However, if it is stated alone, it becomes comprehensive, comprising carrying out the orders and avoiding the prohibitions. Allah – the Exalted - has mentioned in His Book that the Paradise is prepared for those who are pious. Thus, the people of *At-Taqlwa* are the people of Paradise - may Allah make us among them. Hence, it is obligatory for a person to be fearful of Allah - the Mighty and Sublime - by complying with His commands, seeking His reward and safety from His torment.

Then, the author mentioned a number of verses. He said (may Allah shower blessings on him) that Allah - the Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾ (١٠٢)

“O you who believe fear Allah as He should be feared.” (*Aal-Imraan*: 102)

And He - the Exalted- says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا﴾ (١١)

“So keep your duty to Allah and fear Him as much as you can.” (*At-Tagaabun*: 16)

This second verse clarifies what is intended with the first.

Also Allah - the Exalted - says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ (٧٠)

“O you who believe! Keep your duty to Allah and fear Him, and speak always the truth.” (*Al-Ahzaab*: 70)

Verses enjoining piety are numerous and known. Likewise, He- the Exalted says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ﴾ (٢)

“And whosoever fears Allah and keeps His duty to Him, He will make a way for Him to get out (from every difficulty) and He will provide him from sources he never could imagine.” (At-Talaaq: 2-3)

And He - the Exalted - says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝﴾ (٢٩)

“If you obey and fear Allah, He will grant you Furqaan (a criterion to judge between right and wrong) and will expiate for you your sins, and forgive you; and Allah is the owner of the great Bounty.” (Al-Anfaal: 29)

Verses regarding the theme are many and known.

COMMENTARY

Concerning His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۝﴾ (١٠٢)

“O you who believe, fear Allah as He should be feared.” (Aal-Imraan: 102)

He directs the command to the believers because the faith of a believer will cause him to have the fear of Allah.

Then His saying, “*fear Allah as He should be feared*”: The manner in which He should be feared is explained in the next verse mentioned by the author.

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا ۝﴾ (١٦)

“So keep your duty to Allah and fear Him as much as you can.”
(Al-Tagaabun: 16)

Hence, the meaning of His saying, *“as He should be feared”* is that, you must fear Allah as much as you can. This is because Allah does not place responsibility on any individual except what he can bear.

This verse: *“so keep your duty to Allah and fear Him as much as you can”*, does not imply being careless regarding the fear of Allah. It rather seeks to motivate the individual to fear Allah to his utmost. That is, spare no effort regarding the fear of Allah, yet Allah places not on an individual what he cannot bear as He – the Exalted – says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allah burdens not a person beyond his scope.” (Al-Baqarah: 286)

It can be derived from His saying, *“so keep your duty to Allah and fear Him as much as you can”* that, if a person cannot endure acting upon Allah’s orders perfectly, he should carry them out according to his ability. An example of it is the saying of the Prophet (ﷺ) to ‘Imraan bin Husayn, *“Observe the Prayer while standing, if you are unable, then while sitting, and if you cannot bear, then on the side.”*⁽¹⁾ The Prophet (ﷺ) arranged (the postures in) the Prayer based on capability; he should pray standing, but if he cannot, then sitting; otherwise, he should pray on his side.

Likewise the rest of the commandments; an instance relating to fasting is that one can defer it if he is unable to fast during the month of Ramadan.

﴿...وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

“...and whoever is ill or on a journey, the same number (of days which one did not observe fast must be made up) from other days.” (Al-Baqarah: 185),

Similarly, His saying:

1 Reported by Al-Bukhaari in the Book of Shortening the Prayer, Chapter on If He is not Able While Sitting He Should While Lying Down; no. 1117.

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

“And hajj to the house (Kaabah) is a duty that mankind owes to Allah those who can afford.” (Aal Imraan: 97).

Hence, the Hajj is not obligatory for you if you have no means of reaching the House (i.e., Kaabah). However, it is required of you to send a proxy to perform Hajj and *Umrah* on your behalf if you have the financial wherewithal but lack physical ability. The important point is that, piety like others, is only according to ability; whoever is incapable of carrying out any of the obligations of Allah should settle for whatever he is able to do.

And whoever is constrained to committing any of Allah's prohibitions, whatever will assist him in repelling the exigency becomes permissible for him. This is based on the saying of Allah, the Exalted:

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيسُوتَ﴾

“While He has explained to you in detail what is forbidden to you, except under compulsion of necessity?” (al-An'aam: 9)

Even if a person is under dire necessity to consume the flesh of an animal that falls dead, pork, flesh of (domestic) donkey or other prohibited foods, it becomes allowed for him to partake in it to extent of putting down the constraint. This is the fear of Allah; you obey His commands according to your ability and eschew His prohibitions according to your ability.

Also in His saying, the Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ

لَكُمْ ذُنُوبَكُمْ ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins.” (Al Ahzaab: 70-71)

So Allah - the Exalted - orders two things: fear of Allah and that one should utter the truth; i.e., the correct statement. A discussion

regarding the meaning of *Taqwa* had proceeded: it is simply to obey Allah's commands and avoid His Prohibitions.

As for the meaning of the right statement, it refers to the appropriate utterances including every statement entailing good. It may be from the remembrance of Allah, seeking for (religious) knowledge or the act of enjoining good and forbidding evils. In addition, it may include pleasant utterances with which a person can earn the amity and love of people or similar matters.

The saying of the Prophet (ﷺ) that, "Whoever truly believes in Allah and the Last Day, let him say what is good or remain silent" ⁽¹⁾ generally incorporates all these. And contrariwise is the inappropriate expression; incorrect in its subject matter or context.

As regards its subject matter, this is when it is ill, involving insult, profanity, backbiting, spreading of calumny and similar things. As regards its context, that is when the statement is good on its own but expressed in an unsuitable circumstance. Hence it is not good because there is appropriate speech for every situation. So if you (want to) utter a statement which is not essentially bad but could lead to evil in that circumstance, do not say it because that is not its rightful place. It will not be viewed as intrinsically good in the circumstance but as error.

For example, it is assumed that if an individual finds a person committing an evil he'll forbid him therefrom. However, if he does so in an inappropriate circumstance or addresses him harshly, it will be considered unsuitable utterance. When a person fears his Lord and utters right statements, he achieves two benefits:

﴿يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

"He will direct you to do righteous good deeds and will forgive you your sins." (Al-Ahzaab: 71)

Hence, (he attains) good deeds and forgiveness of sins through fearing Allah. Likewise, guidance towards righteous deeds and forgiveness of sins are gained through just utterances. Then it is understood from this verse that whoever does not fear Allah and say just words is definitely self-governing. As such, Allah will not rectify his deeds or forgiven his sins. Hence, the verse essentially contains motivation for the fear of Allah and the explanation of its benefits.

¹ Its reference has preceded.

Allah - the Exalted - says (that is the fourth verse):

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ﴾

“And whosoever fears Allah and keeps His duty to Him, He will make a way for Him to get out (from every difficulty) and He will provide him from sources he never could imagine.” (At-Talaaq: 2-3)

He fears Allah by carrying out His commands and shunning His prohibitions; Allah will provide a way out for him from all difficulties. Whenever anything becomes difficult for him- as long as he fears Allah, the Mighty and Sublime -, He will make a way out for him. He may experience that in his livelihood, possessions, children, the society or others. In as much you are fearful of Allah, be confident that Allah will pave a way out for you from all adversities. Have faith in that, it is the statement of He who says to all things “be” and they will be.

“And whosoever fears Allah and keeps His duty to Him, He will make a way for Him to get out (from every difficulty).”

Many are those who fear Allah and He provided them way out. An example of that is the story of the three who were holed up in a cave and a rock trundled down on the cave and blocked it. Consequently, they wanted to push it off but could not. Thereupon, each of them supplicated to Allah - the Mighty and Sublime - by virtue of his righteous deeds, and Allah - the Mighty and Sublime - relieved them; the rock budged and Allah made a way out for them.

Such instances are many.

And His saying:

﴿وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ﴾

“And He will provide him from sources he never could imagine.” (At-Talaaq: 3)

This is also a great benefit; that Allah – the Exalted - provides for you from where you could not have imagined. For instance, let us assume that a man earns from a prohibited source such as fraud, usury

and the likes. Then he was advised regarding this and he forsakes it for Allah's sake. Certainly, Allah shall make for him a way out and provide for him from (sources) he cannot envision. In the interim, do not be in haste and do not assume that it will never come to fruition if the matter becomes (apparently) delayed. On the other hand, Allah may test a slave by postponing the reward for Him to see if he will return to the sin or not.

For example, you are dealing with *Ribaa* and an individual advised you; so you abandoned it. But you remained for a month or two without earning. Do not lose hope saying: "Where is the provision from where I could never imagine?" You should rather wait, trust in Allah's promise, believe it and you will soon see it; do not be in a hurry. It occurs in the hadeeth: "Each of you will be answered -when he supplicates- as far as he does not hurry." They asked, 'Messenger of Allah, how will he be in haste?' He said, "he says: I supplicated but I am not answered."⁽¹⁾

Remain patient, leave off that which Allah has prohibited you from doing, and hope for relief and provision from where you least expect.

The Fifth Verse: His saying, the Most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ

لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

"If you obey and fear Allah, He will grant you *Furqaan* (a criterion to judge between right and wrong) and will expiate for you your sins, and forgive you; and Allah is the owner of the great bounty." (Al-Anfaal:29)

These are three great benefits:

The first benefit: "*He will grant you Furqaan (a criterion to judge between right and wrong)*": He shall give you (a standard) to differentiate between truth and falsehood, and between the harmful and beneficial. Knowledge falls under this, and that happens when Allah endows the individual the kind of knowledge He has not granted others. The fear of Allah certainly brings about increased guidance,

1 Reported by Al-Bukhaari in the Book of Supplications, Chapter on The Servant Will Be Answered as long as He is not in Haste; no. 6340, and Muslim in the Book of Remembrance of Allah, Chapter on the Supplicant will be Answered as long as He is Not Hasty; no. 2735.

knowledge and retentiveness. Thus, it was mentioned of As-Shaafi' (may Allah have mercy on him) that he said:

I complained to Wakee' about weakness of memory

He guided me towards abandoning sins

He said: be aware that knowledge is light.

And the light of Allah is not given to a sinner.

There is no doubt that the more a person increases in knowledge, the more he increases in erudition and ability to differentiate between truth and falsehood, between the injurious and profitable. The understanding Allah blesses the individual with is also included. This is because the fear of Allah is a means of earning firm understanding leading to increase in knowledge. You would see two people memorizing a verse from the Book of Allah, one would only be able to deduce three judgments (from the verse) while the other will be able to bring out four, five, ten or more because of the understanding Allah has bestowed upon him.

Therefore, the fear of Allah brings about increased understanding and perspicacity. Allah grants sound intelligence to the god-fearing individual so that he is even able to discern people. By mere looking at him, he would know if he is a liar or a truthful person, or the individual is righteous or evil. As such, he can pass comments on someone he has never lived with before or about whom he previously knew nothing about out of the deep intelligence Allah has favoured him with.

Also he may have extraordinary things that occur at the hands of the pious which would not happen with any other than them. The occurrences at the hands of the Companions and the *Taabioon* - may Allah be pleased with them - are clear instances. Umar - may Allah be pleased with him - was once delivering a sermon on the pulpit in Madeenah. Suddenly, they heard him saying, "O Saariyah, take to the mountain, O Saariyah take to the mountain."⁽¹⁾ So, they were taken aback; who was he addressing and why did he say this kind of statement during his sermon?" It was Allah - free is He from all

1 Shaykh al-Islam Ibn Taimiyyah - may Allah shower blessings upon him - mentioned in it Minhaj as-Sunnah and ascribed it to Ibn Wahab. Hafidh Ibn Hajar - may Allah shower blessings on him - graded it Hasan in his book, Al-Isaabah (2/3) under the biography of Saariyah.

imperfections and Exalted is He - who suddenly made him know about the Muslim army in Iraq under the command was Saariyah bin Zaneem.

The enemies had actually surrounded them, and Allah made Umar see this army as if he was there with them. And so, he ordered the commander, "O Saariyah, take to the mountain", i.e. seek out a shield in the mountain. Immediately, Saariyah, the commander of the army, who was at that moment in Iraq, heard him and he sought refuge in the mountain! This is out of piety because the extraordinary events Allah makes to happen to His friends of Allah are rewards for them due to their fear of Him - the Mighty and Sublime.

So the point here is that: One of the effects of god-consciousness is that Allah grants to those who fear Him a criterion with which they differentiate the truth from falsehood. They are also able to mark the righteous different from the evil person and between many (contradictory) things. This only happens only to the pious.

The second benefit: *"And will expiate for you your sins"* (Al-Anfaal: 29). Expiation of sins occurs with good deeds because good deeds amend for the evil ones. This is as the Prophet (ﷺ) said, "The five prayers, and Jumu'ah to Jum'ah, and Ramadan to Ramadan are expiations for what is in between them in as much the grievous deeds are eschewed."⁽¹⁾

And the Messenger (ﷺ) said: "One Umrah to another Umrah expiates what is in between them."⁽²⁾ So expiation of sins occurs with good deeds. This means that if a person fears Allah, He will make good deeds easy for him with which He will expiate (his sins) for him.

The third benefit: His saying: *"and forgive you"* by making it easy for you to seek forgiveness and repentance. It is from Allah's on a slave that He makes it easy for him to seek forgiveness and repent; and it is misfortune for a slave to think that the sins he commits are rather not sins, and so, he persists upon the iniquity. Allah the Exalted says:

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ ۝﴾

صَعَا ١٠٤

1 Its reference has preceded.

2 Its reference has preceded.

“Say (O Muhammad) shall we tell you the greatest losers in respect of (their) deeds. Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.” (Al-Kahf: 103-104)

Many of the people would not renounce sins because they are adorned for him - and the refuge is with Allah. He has become used to it such that it is hard for him to recall his soul from it. Nevertheless, if he fears Allah, the Mighty and Sublime, Allah will make withdrawal from the sins easy for him so that He could forgive him. He may even forgive him because of his piety; and as such, his god-consciousness becomes expiation for his sins, as it was for those who participated in the Battle of Badr - may Allah be pleased with them. “Allah looked unto the People of *Badr* and said: ‘Do all what you wish, verily I have forgiven you.’”⁽¹⁾ Therefore, their sins are already forgiven because of what happened to them in it; that is, in the battle in terms of great rewards.

Then His saying: “and Allah is the owner of the great Bounty” {*Al Anfaal:29*} that is, the custodian of great bounty to which nothing equals or matches in any way. Accordingly, you should always ask for Allah’s – free is He from imperfections and Exalted is He -, with which He describes Himself; and that is by being conscious of Him and turning unto Him.

Allah knows best.

HADEETH 69

فَالأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمَ النَّاسِ؟ قَالَ: «أَتَقَاهُمْ». فَقَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَيُؤَسِّفُ نَبِيُّ اللَّهِ ابْنَ نَبِيِّ اللَّهِ ابْنَ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا» متفقٌ عليه .

1 Its reference has preceded.

Abu Hurairah رضي الله عنه reported: It was asked, "O Messenger of Allah! Who is the most honourable amongst mankind?" He ﷺ said, "The most honourable of them is one who is the most pious of them." They said, "We are not asking about this." He said, "Then, the most honourable of men was Yusuf (Joseph), the Prophet of Allah, the son of Allah's Prophet, who was the son of the Prophet of Allah, who was the son of the Khalil of Allah (i.e., Ibrahim عليه السلام)." They said, "We are not asking you about this." He enquired, "Are you then asking me about the classes of the Arabs? The best of them in the Pre-Islamic Period of Ignorance are the best of them in Islam, provided they comprehend the religious knowledge." [Al-Bukhari and Muslim]

COMMENTARY

Concerning his saying, "Who is the most honourable amongst mankind?" He said: "The most honourable of them is one who is the most pious of them." This means that the most honourable among the people is the most god-fearing among them. This reply agrees perfectly with Allah's saying - the Exalted:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُ﴾ (١٣)

"Verily the most honourable of you with Allah is that (believer) who has At Taqwa." (Al-Hujraat: 13)

Thus, Allah – free is He from all imperfections and Exalted is He - does not consider people based on reputation of lineage, family status, wealth or beauty. However, He – the Mighty and Sublime – rather looks at their deeds.

The most honourable of all humans in the sight of Allah is the most fearful of Him. Hence, the devout are strengthened with open and hidden extraordinary events because they are the most respected of all His creatures in His sight. Therefore, it encourages fearing Allah - the Mighty and Sublime -. In addition, the more a person fears Allah the more he becomes honourable before Him. However, the Companions – may Allah be pleased with them - did not intend with this question the most honourable with Allah.

They said: "We are not asking you about this" then he told them

that the most honourable of the whole humankind is Yoosuf. He is the son of a prophet of Allah, the son of a prophet of Allah, the son of the intimate friend of Allah. He is Yoosuf, son of Yaqub, son of Ishaaq, son of Ibraaheem. So he is a prophet from the progeny of prophets, and as such, he is one of the most Honourable of all mankind.

They clarified that, “We are not asking you about this.” So he enquired, “Are you then asking me about the classes of the Arabs?” Classes of the Arabs; meaning, their origins and lineages; “The best of them in the Pre-Islamic Period of Ignorance are the best of them in Islam, provided they comprehend the religious knowledge.” That is, the most honourable of people in terms of lineage, reputation and origin are also the best in Islam but with a condition, if they comprehend the religious knowledge.

For instance, the Hashim tribe; it is known that they are the best clan of Quraysh. So, they will be the best of them in Islam; but that is if they have understanding of the religion of Allah and learn it. If they have no understanding, even if they are the best of Arabs in status, they can never be the most honourable of all persons with Allah nor the elites of the creatures.

This affirms the fact that an individual gains honour through his lineage but that is subject to the condition that he has understanding of his religion. Undoubtedly, lineage has an impact, and so, the Hashim tribe is the best of all people and the most reputable of them in terms of lineage. It is for that reason the Messenger of Allah (ﷺ), who is the most honourable of all creatures, came from them:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَهُ﴾

“Allah knows best with whom to place His message.” (Al-An’aam:

124)

If not that this family line among the children of Adam is the best of all kinship, the Prophet (ﷺ) would not have come from among them. Allah’s Messenger (ﷺ) would not be raised except from the most honourable of all families and the finest of all lineages. The point of reference from this Hadeeth is the saying of the Messenger (ﷺ) that the most honourable of all mankind is the most fearful of them to Allah.

Therefore, if you wish to be honourable with Allah and of respected

status before Him, it is up to you to be fearful of Allah. The more a person increases in fear of Allah, the more he becomes reputable with Him. I ask Allah to make you and me among the pious.

HADEETH 70

الثَّانِي: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ» رواه مسلم .

Abu Sa'id Al-Khudri ؓ reported: The Prophet ﷺ said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women." [Muslim]

COMMENTARY

The author (may Allah have mercy on him) cited this hadeeth because it contains enjoinder from the Prophet (ﷺ) regarding the fear of Allah after he had described the reality of life. He said "The life of the world is sweet and green" sweet in taste and luxurious in sight. If a thing is lush green and delightful, the eye quests for it initially and then the mind craves it. Whenever an item combines both quest of the eye and the mind, then it is probable that the individual becomes strongly inclined towards it.

The world is pleasing and luxurious in sight, so he may be deluded by it; he would delve into it making it his utmost concern. However, the Prophet (ﷺ) explained that Allah – the Exalted - makes us generations succeeding one another in it that He may see what we shall do. He said, "Allah – the Exalted - makes you generations succeeding one another so that He may try you in respect of your actions." Will you uphold obedience to Him restrain yourselves from (misleading) desires? Will

you carry out Allah's obligations and avoid being deceived by worldly affairs or will the reverse be the case?

This is why he said, **"So, be aware of the beguilements of the world."** Carry out His orders and avoid His prohibitions. Likewise, do not allow the pleasantness of the life of this world and its bloom to deceive you. Allah – the Exalted – says:

﴿فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ﴾

"Let not then this (worldly) present life deceives you, nor let the chief deceiver (Shaytaan) deceive you about Allah." (Luqmaan: 33)

Thereafter he said, **"So be aware of the beguilements of the world and the women"**: beware of women i.e., be cautious of them. This includes being wary of a woman and her plots regarding her husband and her enticements. So he said, **"The first trial of Children of Israel was through women."** Their women ensnared them and they went astray and led others astray – and the refuge is with Allah.

Hence, we find our enemies, the enemies of our Religion and the *Sharee'ah* of Allah, the Mighty and Sublime, concentrating today on the issue of women. They insist on their going out in public, revealing their adornments, mixing up freely with men, and competing with them in offices! They desire that everyone becomes like donkeys, having no thoughts except for their bellies and private parts – and the refuge is with Allah. For them, women should be akin to dummies; ordinary images, such that people would have no other concern except for the shapes of women. Their entire thoughts will be only about how to titivate her, beautify her, and bring her beauty experts and professionals related to the hair or skin, plucking of hair from shank, arm and face and similar matters! Hence, they make sure the foremost concern of the woman is to appear resembling plastic effigies; worship and children should not be of any concern to her!

Afterwards, our enemies, the enemies of the Religion of Allah, His *Sharee'ah*, and existence want to involve women in men's workplaces! Therefore, they strain the path for men and make youths wander in the market places without job and great evils and extreme tribulations result from their redundancy. This is because juvenility, uninhibited liberty and riches (are causes) of profound evils! It was said:

Surely youthfulness, free time and wealth

(Are) causes of evil for human beings, all evils.

So nowadays, they admit women into men's work placements and invite the youth in order to vitiate them and the women; do you know what will happen? Their working with the men will lead to the evil of intermingling and free mixing, the evil of fornication and illicit relationships; be it the adultery of the eye, tongue, hand, or the private parts. All of these could happen if women are with men in places of work.

How numerous are the evils in those countries where women work together with men! Apart from this, when a woman becomes employed, she will definitely have to leave her house and her husband thereby causing the family to be taken apart. Then, once she is employed, the house will be in need of a domestic servant. So, we begin to attract women from different places all around the world irrespective of their religion and manner; even if the religion is not Islam and their manners despicable. We bring over women to become domestic servants in the houses. We place our women in place of our men so we leave our men without jobs and enthrall our women with jobs!

This also contains a great evil: families are breaking up. This is because when the child grows with only the domestic servant with him, he forgets his mother and his father; the child loses attachment to them. Therefore, the houses become damaged and the families break up and evils of magnitudes known to Allah alone result from that.

Without doubts, our enemies and their puppets may retort that this does not contradict the creed; but we say, "It rather subverts it"! There are puppets of these enemies among us who studied under them and have consumed their evil ideologies. I am not saying they have brainwashed them but I am saying they have polluted their brains with these malicious ideas that contradict the Religion of Islam. Opposing the creed is not limited to a person who says Allah has a partner or that Allah does not exist and likes of that. Rather, these sins subvert the creed in its entirety because eventually the individual becomes like a bull or donkey having no consideration for the creed or acts of worship being occupied with the beguilements of the world, its adornments and with women! It is narrated in a sound hadeeth that,

“I leave not after me a trial more harmful to men than women.”⁽¹⁾

Based on this, it is compulsory for us, and we are - all praise is due to Allah - a nation of Muslims, to oppose these ideas and stand against them everywhere and on all occasions. We know that there are groups of people among us who yearn for this matter. May Allah not increase them in number, and may He not let them achieve their goal. They desire these trials and evils for this peaceful and preserved Muslim country because they understand fully that this country is the last bastion for the Muslim. It houses the sacred things of the Muslims and their *Qiblah*. (They do all this) in order to corrupt it and the entire Islamic *Ummah* would follow in corruption.

The whole Islamic *Ummah* is watching at this land to understand what it will do. So, if bashfulness and the Religion are undermined in this land, then good bye to them, good bye to religion and bashfulness!

Hence, I say, my brothers, it compulsory for us, the young ones, the elderly and the old, the scholars and the students of knowledge, to stand against them. We must mobilize all and sundry against it so that it will not spread among us the way fire feasts on firewood, setting us ablaze. We ask Allah - the Exalted - to turn the plot of these people who are planning these evils in their own throats and not to let them achieve their targets. We beseech Him to subdue them with the righteous people so that their tribulations will be smothered. Verily He is Most-Generous and Most-Honourable.

HADEETH 71

الثَّالِثُ: عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى» رواه مسلم

Abdullah bin Mas'ud ؓ reported that the Prophet ﷺ used to say: "Allahumma inni as'alukal-huda wat-tuqa wal-'afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self-sufficiency)." [Muslim]

COMMENTARY

1 Its reference has preceded.

This hadeeth is one of the hadeeths which the author (ﷺ) mentioned regarding piety. The Prophet (alayhis-salaat wasallaam) used to supplicate to Allah with this prayer: “*Allahumma inni as-aluka al-Huda wat-Tuqa wal-‘Afafa wal-Gina* (O Allah I ask you for guidance, piety, chastity and self-sufficiency).”

Al-Huda here connotes knowledge; the Prophet (ﷺ), like other human beings, was in need of knowledge. Allah – free is He from all imperfections - told him,

﴿تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى﴾ (١)

“And be not in haste (O Muhammad) with the Qur’an before its revelation is completed to you and say my Lord increase me in knowledge.” (Ta Ha: 4)

And Allah also said to him:

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَىٰ وَتِلْكَ وَرُبْعٌ فَإِنْ خِفْتُمْ

أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَزْهَىٰ أَلَّا تَعْدِلُوا﴾ (٢)

“And taught you that which you knew not. And ever great is the grace of Allah unto you.” (An-Nisaa: 3)

So he (ﷺ) was in need of knowledge, so he beseeched Allah for knowledge.

If *Huda* is mentioned alone, it encompasses knowledge and guidance to the truth. However, if it is mentioned in conjunction with whatever connotes guidance; then it is interpreted to mean knowledge. This is because the basic principle in Arabic language is that conjunction essentially implies variation. Therefore, the word *Huda* will have a meaning and what comes after it (in the syntax) pointing to guidance will as well have its own meaning.

Concerning his saying: “and piety”, the meaning is fear of Allah, the Mighty and Sublime. The Prophet (ﷺ) beseeched his Lord for piety. That is, to guide him to success as regards the fear of Allah because He - the Mighty and Sublime - the keys of all things lie in His Hands. If the servant is left on his own, he will go astray without achieving anything. If Allah - the Mighty and Sublime - therefore

grants him success and endows him with piety, he becomes firm in his devoutness.

As for his saying: “**and chastity**” the meaning is that Allah should bless him with ability to avoid all that He has forbidden him. Hence, its conjunction with piety is by way of mentioning the specific after the general. And that is if we regard chastity as referring to moral freedom from a particular thing. Otherwise, it is from combining two synonyms. Chastity is to refrain from all what Allah has forbidden. All that Allah – the Mighty and Sublime – declares illegal.

As for *gina*: it refers to self-sufficiency from other than Allah; that is to say, independence from mortals. As such, one would not be in need of anyone except Allah - the Mighty and Sublime.

Then if Allah guides a person and favours him by making him independent of people, he becomes respected and not denigrated. This is because being in need of people is humiliation and ignominy while seeking from Allah – the Exalted - is prestige and worship. Hence, the Prophet (ﷺ) asked Allah for self-sufficiency.

Therefore, it is essential for us to imitate the Prophet (ﷺ) in this supplication; we should ask Allah for guidance, piety, chastity, and self-sufficiency. Also, this contains evidence that the Prophet (ﷺ) did not have control to cause himself neither benefit nor harm, and that Allah alone is capable of that.

In addition, it proves the baselessness of the practice of those who link themselves to those who claim to be the friends of Allah and righteous in order to seek benefits or prevent harms. Some ignoramuses do this; they’ll invoke the Messenger (ﷺ) when they are at his grave. They would also invoke besides Allah, those they consider as friends of Allah! These people are astray in their Religion and vacuous in their thinking. This is because those they invoke do not have any control over their own selves. Allah - the Exalted - told His Prophet (ﷺ):

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ﴾

“Say (O Muhammad) ‘I don’t tell you that with me are treasures of Allah, nor that I know the unseen nor I tell you that I am an angel.’” (Al-An‘aam : 50)

He also said to him:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾

“Say (O Muhammad) ‘I possess no power over benefit or harm to my self except as Allah wills.’” (Al-A’raaf: 188)

He also said,

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾ (٢١) ﴿قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ

مُلْتَحَدًا﴾ (٢٢)

“Say: ‘It is not in my power to cause you harm, or to bring you to the right path.’ Say (O Muhammad) ‘none can protect me from Allah’s punishment (if I were to disobey Him), nor can I find refuge except in Him.’” (Al-Jinn: 21-22)

Hence, it is incumbent on the individual to know that whatever position or rank Allah grants people, they do not have the right to be invoked instead of Allah – the Exalted. They - I mean those among the Prophets and the righteous - all thoroughly rebut those who call upon them instead of Allah, the Mighty and Sublime. Allah says to ‘Eesa - peace and blessings be upon him -:

﴿أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ

مَا لَيْسَ لِي بِحَقٍّ...﴾ (١١٣)

“Did you say to men: ‘worship me and my mother as two gods besides Allah?’ He says: ‘Glorified are you! It was not for me to say what I had no right (to say)...’” (Al-Maaidah: 116)

Then, it is never the right of ‘Eesa – peace be upon him -, or other than him to say to people, “take me as God besides Allah.”

﴿إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

﴿مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾ (١١٧)

“Had I said such a thing, You would surely have known it, you know what is in my inner self though I do not know what is in yours; truly, You, only You, are the All-Knower of all that is

hidden. Never did I say to them aught except what you (Allah) did command me to say: Worship Allah, my Lord and your Lord.” (Al-Maaidah: 116-117)

Therefore, in a nutshell, what we hear about some ignorant Muslims in some Islamic countries who visit graves of those they consider friends of Allah and supplicate to the inhabitants of the graves is sheer folly and drifting away from the religion. These people can never bring any benefit to anybody; they are immobile corpses who are themselves incapable of movement, so how can they influence others.

Allah alone grants success.

HADEETH 72

الرَّابِعُ: عَنْ أَبِي طَرِيفٍ عَدِيِّ بْنِ حَاتِمٍ الطَّائِفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى أَتَقَى لِلَّهِ مِنْهَا فَلْيَأْتِ التَّقْوَى» رواه مسلم .

‘Adi bin Hatim At-Ta’i ؓ said I heard the Messenger of Allah ﷺ say: “He who has taken an oath (to do something) but found something else better than that (which brings him closer to Allah), then he should do that which is better in piety (and he should expiate for the breaking of oath).” [Muslim]

COMMENTARY

Al-Yameen is to swear by Allah, the Mighty and Sublime, or with any of His Names or Attributes. It is not allowed to swear by other than Allah, not the Prophet (ﷺ) nor Jibreel (جبريل) nor any of the creatures. This is due to the saying of the Prophet (ﷺ): “Whoever is to swear should swear by Allah or keep silent.”⁽¹⁾ He also said: “He who swears with other than Allah has committed *Kufr* or *Shrik*.”⁽²⁾

- 1 Reported by Al-Bukhaari in the Book of Oath Making and Swearing, Chapter on Do not Swear with Your Fathers; no. 6646, and Muslim in the Book of Oath Making, Chapter on Prohibition of Swearing by Other than Allah; no. 1646.
- 2 Reported by Abou Daawood in the Book of Oath Making and Swearing, Chapter on Prohibition of Swearing with Forefathers; no. 3251, At-Tirmidhee in the Book

Therefore, whoever swears by other than Allah is a sinner and such swearing is ineffectual and null based on the saying of the Prophet (ﷺ) that, “Whoever does an act which is not in agreement with our affair will have it rejected.”⁽¹⁾

In addition, it is not good for the individual to always swear; this is the meaning of Allah’s the saying - the Exalted – that,

“...and protect your oaths.” (Al Maaidah: 89) according to the view of some of those who gave the explanations (of the meanings) of the Qur’aan. They said, “...and protect your oaths” means, do not swear by Allah unduely; when you declare an oath you should rather delimit it with Allah’s Will. You should say, “By Allah, if Allah wills” so that you achieve two great benefits from that,

The first benefit: The matter over which you swore becomes easy for you.

The second benefit: You would not be obliged to expiate if the oath becomes broken. The one who makes an oath and says, “*insha Allah* (Allah willing)” would not have violated the oath even if he reverses it. However, the oath that makes atonement obligatory is that made in respect to a future issue. As for those regarding past events, there is no expiation on it. Nonetheless, if the one who swears is a liar, then he is a sinner but there is nothing on the individual if he is truthful. An example of this is if a person says, “By Allah, I did not do such-and-such.” Here, atonement is not obligatory on him whether he is truthful or lying. If truly he did not do it, then he is saved from sin; but if it is a lie such that he actually did it; then he is being sinful.

The swearing requiring atonement are those regarding future occurrences. Hence, if you swear about an upcoming matter like saying, “By Allah, I shall not do such-and-such.” In this case, we say: If you (later) do that thing, then it becomes binding on you to expiate; but not if you do not do it. Such are established oaths; expiation would be obligatory if you do but not if you do not carry them out. However, is it better to implement what I swore to abandon or not carrying it out is better?

of Oath Making and Swearing, Chapter on Whoever Swears with Other than Allah has Committed Shirk; no. 1535, Imam Ahmad in the Musnad (2/86,87) and al-Haakim in al-Mustadrak (1/18); he graded it authentic on the conditions of both of them (i.e., Al-Bukhaari and Muslim) and Ad-Dhahabee agreed with him.

1 Its reference has preceded.

In this hadeeth, the Prophet (ﷺ) explained that if you swear regarding a thing but find other than it closer to piety of Allah, then expiate for your oath and carry out the better one. For instance, a person says, “By Allah, I will not talk to so-and-so” who is a Muslim, the superior act of piety before Allah is to talk to him because boycotting a Muslim is prohibited. So, talk to him and expiate for (breaking) your oath because this is the loftier act of piety before Allah.

If you have said, “By Allah, I will not visit a relation.” Here, we say visiting the relations is maintaining the ties of kinship, which is obligatory. Hence, keep your relations and atone for breaching your oath. This is because the Prophet (ﷺ) said: “...but if he finds something else better than that (which brings him closer to Allah) then he should do that which is better in piety and he should expiate for the breaking of oath.”⁽¹⁾ Therefore, you should weigh other issues on this basis.

In summary, we say, if it relates to a past event, there is no need discussing atonement for breaking an oath because such oaths are not effectual. However, the one who makes the oath would be free from sin or actually sin if he is deceitful; but he is free from sin if he is honest.

As regards swearing concerning future events, that involves expiation. So if the person swears about a future occurrence and later acts contrary then expiation becomes obligatory upon him. However, if he combines the oath with Allah’s Will, by saying (while making the oath) that, “If Allah wills”, there is no expiation for him even if he breaks the oath in the end.

Allah alone grants success.

HADEETH 73

الخَامِسُ: عَنْ أَبِي أَمَامَةَ صُدِّيِّ بْنِ عَجَلَانَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: «اتَّقُوا

1 Reported by Muslim in the Book on Oath Making, Chapter on Encouragement for whoever makes an oath and then sees something better than that...; no. 1651.

اللَّهُ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا
أُمَرَاءَكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ» رواه التِّرْمِذِيُّ، فِي آخِرِ كِتَابِ الصَّلَاةِ
وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Umamah ؓ said: I heard Messenger of Allah ﷺ during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily Salat, observe Saum during the month (of Ramadan), pay the Zakat on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rubb." [At-Tirmidhi]

COMMENTARY

The sermons of the Prophet (ﷺ) are of two types: routine and occasional sermons. The routine sermons are those he gave on Fridays and Festival days. He (ﷺ) would admonish the people every Friday and on every day of festival. The scholars (may Allah have mercy on them) differ on the sermon of the eclipse prayer; is it routine or occasional? The reason for their difference is that the eclipse occurred only once during the time of the Prophet (ﷺ). After offering the (eclipse) Prayer, he stood up and admonished people. Hence, some scholars opined that it is a routine sermon. They said the basic principle is that whatever the Prophet (ﷺ) did is legislated and established.

Moreover, the eclipse did not occur at any other time such that the Prophet (ﷺ) could have abandoned the sermon for us to deduce that it is occasional.

However, some scholars hold that: It is rather occasional, delivered when the occasion arose. Otherwise, it is not delivered. Nonetheless, the most preponderant view is that it is a routine sermon. Hence, it is *Sunnah* for the individual who leads people in an Eclipse Prayer to deliver a sermon to them. He should admonish them and remind them of the torment of Allah as the Prophet (ﷺ) did.

As for the incidental sermons, they are those delivered whenever the need arose. An example is his (ﷺ) address when the owner of Bareerah gave a condition. She (Bareerah) was a slave-girl who was ransomed by Aa'isha, may Allah be pleased with her. Her masters gave

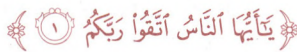
a condition that her right of ascription will remain theirs (after selling her to Aa'isha) but Aa'isha did not accede. She informed the Prophet (ﷺ) who then said, "Take her and release her and affirm your right of ascription." Thereafter he stood up to address the people and informed them that the ascription belongs to whoever frees the slave.⁽¹⁾

Likewise he gave a sermon when Usaamah bin Zayd (may Allah be pleased with him) intervened for the woman of the Makhzoom tribe who used borrow possessions and later deny it. The Prophet (ﷺ) ordered that her hand be cut off but that disturbed the Quraysh people. They sought for someone to lobby the Messenger of Allah (ﷺ) on her behalf. They requested Usaamah bin Zayd (may Allah be pleased with him) to plead with (the Prophet) and he did. However, the Prophet (ﷺ) told him, "would you intercede in a judgement of Allah?"

He said, "Thereafter he (ﷺ) stood up and addressed the people. He informed them that what led to the destruction of those before us is that they would leave a noble among them when he stole. On the other hand, when a lowborn among them stole, they would uphold the judgement on him."⁽²⁾

Similarly, during the Farewell Hajj, the Prophet (ﷺ) delivered a sermon on the day of Arafat, and on the day of sacrifice. He admonished the people and reminded them. This is one of the routine sermons. It is *Sunnah* for the leader of the pilgrims to address the pilgrims as the Prophet (ﷺ) did address them.

Part of what he mentioned in his sermon at the Farewell Pilgrimage is, "O people, be mindful of your duty to your Lord." This is similar to His saying, the Exalted:



"O you who believe, be dutiful to your Lord." (An Nisaa: 1)

The Prophet (ﷺ) enjoined all the people to fear their Lord who created them. He adjured them with His bounties and prepared them to accept His messages. Hence, he enjoined them to be fearful of Allah.

1 Reported by Al-Bukhaari in the Book of Agreement for Freeing the Slave, Chapter on Helping the slaves making an agreement to free himself and his requesting from people; no. 2563, and Muslim in the Book of Freeing the Slave, Chapter on Right of Ascription belongs to whoever frees the slave; no. 1504.

2 Its reference has preceded.

His saying: “**And observe your five daily Salaat**” i.e., perform the five Prayers which Allah - the Mighty and Sublime - made obligatory for His Messenger.

Then His saying: “**Observe the fasting during the month of (Ramadan)**”: i.e., the month of Ramadan.

And his saying: “**pay the Zakaat on your properties**” i.e., give it to those entitled to it and do not withhold it.

His saying: “**and obey your leaders**” i.e., those whom Allah made leaders over you. This comprises the leaders of regions and states; it also includes the general leader i.e., the *Ameer* of a country in its entirety. The obligation on the citizens is their obedience in that which does not involve disobedience to Allah. However, if it involves disobedience to Allah, obedience to them is not permissible even if they order it. This is because obedience to a creature must not be given preference over obedience to the Creator, the Sublime and Majestic. Hence, Allah said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allah and Obey the Messenger and those of you who are in authority.” (An-Nisaa: 59)

He joined obedience to the leaders to that of Allah – the Exalted - and His Messenger (ﷺ). This indicates that it is subsidiary because the element joined by a conjunction to another is a subordinate to the element it is joined with, it is not independent. That is why you see that Allah - Sublime and Majestic - says:

“Obey Allah and obey the Messenger.” (An-Nisaa: 59)

He repeats the verb to clarify that obedience to the Prophet (ﷺ) is independent. That is, his obedience is independently obligatory, as the obedience to Allah is obligatory. So, obedience to him is, by necessity, from obedience to Allah. The Prophet (ﷺ) would not order except with what pleases Allah. However, other rulers may command that which does not please Allah; as such, He made obedience to them a subsidiary to obedience to Him and His Messenger.

It is not allowed for a person to disobey the leaders in a matter not involving disobedience to Allah, claiming that such is not (part of) the Religion. Whenever the rulers introduce policies which do

not contradict the *Sharee'ah*, some ignoramuses would say: It is not obligatory for me to abide by these policies. This is because they are not part of the *Sharee'ah* as it is not found in the Book of Allah – the Exalted – or the *Sunnah* of His Messenger (ﷺ). This is out of his ignorance. We say: Complying with these policies is in the Book of Allah and the *Sunnah* of the Messenger (ﷺ). Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allah and Obey the Messenger and those of you who are in authority.” (An-Nisaa: 59)

It is also narrated from the Prophet (ﷺ) in many hadeeths that he enjoined obedience to the rulers, and this hadeeth is one of them. Hence, the obedience to the rulers regarding policies they formulate which does not contradict the command of Allah – the Exalted – and His Messenger (ﷺ), is from what Allah and His Messenger (ﷺ) have commanded.

If we would not obey the rulers except about what Allah – the Exalted – and His Messenger (ﷺ) enjoined, then there would be no benefit in the order that the leaders be obeyed since obedience to Allah – the Exalted – and His Messenger (ﷺ) is essentially ordered whether the rulers enjoin it or not.

The matters which the Prophet (ﷺ) mentioned in his Farewell Pilgrimage: the fear of Allah, the Five Daily Prayers, Zakat, Fasting, obeying those in authority are of extreme importance. It is incumbent on the individual to pay attention to them and comply with the orders of the Messenger of Allah (ﷺ) regarding them.

Allah knows best.

FIRM BELIEF AND PERFECT RELIANCE ON ALLAH

COMMENTARY

The author combined firm belief (*Al-Yakeen*) with perfect reliance on Allah (*At-Tawakkul*) because reliance is one of the products of firm belief. *Al-Yakeen* is certainty of faith and firmness such that it appears as if the individual sees what Allah and His Messenger informed of with his eyes, out of his firm belief. Therefore, *Al-Yakeen* is certainty of faith that holds no iota of doubt; as if he directly witnesses the unseen Allah – the Exalted – and His Messenger ﷺ have both described to him. It is the greatest level of Eemaan.

This firm belief produces magnificent benefits; among them is perfect reliance on Allah, the Mighty and Sublime. Reliance on Allah is that a person depends on his Lord, in his open and private affairs, in achieving good and preventing harms.

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whosoever puts his trust in Allah, then He will suffice him.” (At-Talaaq: 3)

The individual would achieve his targets in this world and the hereafter through these two levels – certainty of faith and perfect reliance on Allah; he would be tranquil and live in comfort. And he is successful owing to his firm belief in all that Allah and His Messenger (ﷺ) had said.

Then, the author mentioned verses regarding the heading:

Among them is His saying, the Exalted –

“And when the believers saw Al Ahzaab (the confederates), they said: this is what Allah and His Messenger (Muhammad - ﷺ) promised us, and Allah and His Messenger (Muhammad) had spoken the truth,

and it only added to their faith and to their submissiveness to Allah.”
(al-Ahzaab: 22)

The confederates were groups from different tribes who gathered against the Messenger of Allah (ﷺ); they united to wage war against him. Around ten thousand combatants from Quraysh and other tribes congregated and laid siege on Madeenah to exterminate the Prophet (ﷺ). The battle became intensely hard for the Companions of the Messenger (ﷺ). Allah – free is He from all imperfections and Exalted is He – describing this battle, says,

“When they came upon you from above and from below you, and when the eyes grew wild and the hearts reached to the throats” from severe apprehension:

﴿وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا﴾ (10)

“...and you were harboring doubts about Allah.” (Al-Ahzaab: 10)

That is, doubts regarding the unlikely,

﴿هَنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا﴾ (11)

“There, the believers were tried and shaken with a mighty shaking.” (Al-Ahzaab: 11)

People were separated during this great and serious catastrophe into two groups. Allah explains them in these verses:

The first category: Allah says about them:

﴿وَلَا يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾ (12)

“And when the hypocrites and those in whose heart is a disease (of doubt) said: Allah and His Messenger promised us nothing but delusion.” (Al-Ahzaab: 12)

They are the hypocrites, those who display belief but harboured disbelief, and those with disease in their hearts among the believers. They had deficiency in their belief; and so, they said, “Allah and His Messenger promised us nothing but delusion.” They wondered, “How will Muhammad say he will conquer Caesar, the Persian emperor and Sanaa’ while he is presently held hostage by these people; how is this

possible?”

The second category: the believers, Allah – the Exalted - said about them:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۝﴾ (٢٢)

“And when the believers saw ALAhzâb (the Confederates), they said: “This is what Allâh and His Messenger (Muhammad) had promised us, and Allâh and His Messenger (Muhammad) had spoken the truth.” (Al-Ahzaab: 22)

Consider the distinction between the two groups!

When these ones saw the confederates and this tribulation, they knew that certainly victory and relief would supplant it. They averred, “This is what Allah and His Messenger promised us. Indeed Allah and His Messenger had spoken the truth. Support shall come and the kingdoms of Rome, Persia and Yemen shall be conquered.” And so was it – and all praise be to Allah.

﴿هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ ۝﴾ (٢٢)

The proof (here) is His saying: “this is what Allah and His Messenger (Muhammad) promised us.” (Al-Ahzaab: 22)

This is the peak of certainty of faith – that the individual is firm, believing, and having certainty (in Allah’s help) in the face of hardship and anguish. This is contrary to the one whose reliance and certainty is feeble who may backtrack at the time of adversity and agony. Allah – the Mighty and Sublime - says:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ ۚ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ ۝﴾ (١١)

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ ۚ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ ۝﴾ (١١)

“And among mankind is he who worships Allah as it were, upon the edge (i.e. in doubt) «i.e. on a part “if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. revert to disbelief). He loses both this world and the hereafter. That is the evident loss.” (Al-Hajj: 11)

Many people relish in tranquility as long as they live in peace.

However, they turn back on their faces when afflicted - and the refuge is with Allah. It may even lead to apostasy and disbelief and he'll take issue with Allah for His ordainment. He would detest Allah's decrees and in so doing, detest Allah – and the refuge is with Allah. This is because in the beginning, he did not experience any difficulty or trial but when a trial later befell him, he backs down because of that.

These and other verses indicate that the individual must constantly be concerned, anxious and fearful of getting strayed. He must always beseech Allah for steadfastness. The hearts of the children of Aadam are between two of the fingers of the Most Compassionate (Allah); he turns it as He wills. If He wills, He makes it firm and He wishes, He swings it over- and the refuge is with Allah.

We ask Allah Who changes hearts, to make our hearts firm upon His obedience and to bless us with steadfastness and dedication to His Religion.

Concerning the second verse: His saying, the Exalted:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

“Those (i.e., believers) unto whom the people (hypocrites) said, ‘verily, the people (pagans) have gathered against you (a great army), therefore fear them, but it (only) increased them in faith, and they said: ‘Allah (Alone) is sufficient for us, and He is the best disposer of affairs (for us).’ (Aal-Imraan: 173)

This verse was revealed regarding the Companions of the Prophet (may Allah be pleased with them) when they suffered injuries, bruises and death during the Battle of Uhud. Thereafter, they were informed that Abu Sufyan had decided to return and has gathered people against them. So, the Prophet (ﷺ) encouraged them to face him. They responded positively to Allah and His Messenger after they had sustained injuries and had been afflicted with this great misfortune. Seventy of them had been killed as martyrs in the cause of Allah. The Prophet (ﷺ) and others had undergone untold hardship but they still responded to Allah and His Messenger.

Allah, the Exalted, says:

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ

عَظِيمٌ﴾ (١٧٣) ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ ...﴾ (١٧٣)

“Those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. Those (i.e. believers) unto whom the people (hypocrites) said, ‘Verily, the people (pagans) have gathered against you (a great army)...’”
(Al-Imraan: 172, 173)

Abu Sufyan and those who remained with him among the leaders of Quraysh had gathered against the Messenger of Allah (ﷺ). They planned to eliminate him but Allah refuses except to perfect His light. The Companions – may Allah be pleased with them - were told, “fear these people...” but they increased in faith. For a true believer, the more tedious the difficulties become for him, the more he increases in faith in Allah. This is because he believes that help comes with patience, relief emerges after distress, and ease follows hardship.

Hence, this statement increased them in faith and they said,

﴿وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ (١٧٣)

“Allah (Alone) is sufficient for us, and He is the best disposer of affairs (for us).” (Aal-Imraan: 173)

“Allah (Alone) is sufficient for us”: that is, He is enough for us in our affairs and difficulties.

“...and He is the best disposer of affairs (for us)” meaning that, He - the Mighty and Sublime - is Sufficient for us because He is surely the best Master and the best Helper.

However, He is the Helper for the one who seeks Him as Helper and who looks for assistance from Him. Allah - the Mighty and Sublime - is the Most Honorable of the honorable and the Most Generous of the generous. Thus, when the individual places his trust in Him, He assists him, supports him, and disposes his affairs for him. However, the problem emanates when the individual turns away largely from Him and depends on material resources and not divine means.

Allah - the Exalted - says:

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ﴾ (١٧٣)

“So they returned with grace and bounty from Allah. No harm touched them.” (Aal Imraan: 173)

They went but encountered no plot. Abu Sufyan and those with him pulled back and did not proceed towards the Messenger (ﷺ). Therefore, the Companions (may Allah be pleased with them) were regarded to have engaged in battle even without a fight. Allah – the Exalted – says:

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو

فَضْلٍ عَظِيمٍ﴾ (١٧٤)

“So they returned with grace and bounty from Allah. No harm touched them; and they followed the good pleasure of Allah, and Allah is the owner of great bounty.” (Al-Imraan: 173-174)

Then He says:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ. فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾ (١٧٥)

“It is only Shaytaan (Satan) that suggests to you fear of his Awliyah [supporters and friends]; so fear them not, but fear Me, if you are (true) believers.” (Al-Imraan: 175)

“Suggests to you the fear of his Awliyah” i.e., he makes you fear his friends. That is, He casts the fear of His allies in your hearts, “so fear them not but fear me if you are true believers.”

The Devil would come to a believer and say, “Be careful of talking about so-and-so because he may imprison you and do such and such.” He terrifies you, but a believer will never fear the allies of the Devil because Allah says,

﴿فَقَاتِلُوا أَوْلِيَآءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ (٧٦)

“So fight you against the friends of Shaytaan (Satan). Ever feeble indeed is the plot of Shaytaan (Satan).” (An-Nisaa: 76)

That is, with respect to the truth.

As such, it is incumbent upon the individual not to fear the blame of the blamers in the cause of Allah; he should rather fear Allah alone. However, it is compulsory that his methodology follows the guidance of Allah - the Mighty and Sublime. Hence, if his practice conforms with Allah's guidance, he should not fear anyone.

﴿وَتَوَكَّلْ عَلَى الْيَّحْيَى الَّذِي لَا يَمُوتُ﴾

The third verse: "And put your trust (O Muhammad) in the Ever Living One Who dies not." (Al-Furqaan: 58)

That is, Allah – the Exalted. Always rely on Him in all your affairs; whether minor and major. Because if Allah – and free is He from all imperfections - does not make a matter easy for you, it will not be easy. So, one of the means of making our affairs easy is to depend on Him especially when matters overwhelm you; many worries and increasing misfortunes. There is no abode of resort for you except with Allah - the Mighty and Sublime. Hence, it is essential for you to bank on Him and trust in Him that He may suffice you.

His saying: "One Who dies not" (Al-Furqaan: 58) contains proof that establishes the impossibility of death for the Lord - the Mighty and Sublime. Allah, the Most High, says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٦٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٦٧﴾ فَيَأْتِي آءَاءَ رَبِّكَمَا تَكْذِبَانِ﴾

"Whatsoever is on it (the earth) will perish. And the face of your Lord full of Majesty and Honor will remain forever. Then which of the Blessings of your Lord will you both (jinn and men) deny?" (Ar-Rahman: 26-28)

Allah - the Mighty and Sublime - will never die because of the perfection of His existence. He is certainly the First, nothing comes before Him and the Last, and nothing comes after Him.

Then Allah – free is He from all imperfections - sleeps not for the perfection of His existence and guardianship; Allah – the Exalted – says,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾

"Allah! None has the right to be worshipped but He, the Ever

Living, the One Who sustains and protects all that exist. Neither slumber nor sleep overtakes Him.” (Al-Baqarah: 255)

As for human beings and the Jinns, they sleep and experience death. However, the Lord, the Mighty and Sublime, does not sleep because He needs not to sleep. But as for mortals, they need to sleep because the bodies become overworked, lethargic and drained. Thus, sleep gives rest from the preceding grogginess and restores agility for future works. But Allah – and free is He from all imperfections and Exalted is He – never slumbers neither does sleep overtake Him.

Allah - the Exalted – says,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whosoever puts his trust Allah, then He will suffice him.” (At-Talaaq: 3)

That is, He – the Exalted – is enough for him. Therefore, if you depend on Allah, He will suffice you in all matters. However, if you put faith in other than Allah, He will leave you to him; then, you will be disappointed, and you will not achieve your goals.

Allah - the Exalted – says,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٤﴾﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses are recited to them, they (i.e. the verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform As-Salaat and spent out of that We have provided them. It is they who are believers in truth.” (Al-Anfaal: 2-4)

His saying, *“when Allah is mentioned”*: meaning, when His Greatness, Might, and Dominion are mentioned, the heart trembles, fears and is enthusiastic. It is such that when the verses of fear (of Allah) were recited to one of the pious predecessors, he fell ill for days to such an extent that people paid him visits. But nowadays, our hearts are hard - we ask Allah to soften them – the verses regarding

reverence for Allah would be read to us but they pass like cold water. We are neither become awoken nor take to the admonitions except those on whom Allah showers mercy. We ask Allah for wellbeing.

However, the true believer is he whose heart tremors and becomes filled with awe when Allah is mentioned. It was said to one of the pious predecessors to fear Allah, he was held in awe; what he was holding on his hands fell down.

“...and when His Verses are recited to them, they increase their Faith”:

When they hear the word of Allah - the Mighty and Sublime - they increase in faith in two ways:

The first way is; belief in what Allah informed of from the Unseen, the past and future.

The second way is: acceptance and compliance with the judgements of Allah.

They act according to Allah's commands and as such, their faith increases. Likewise, they avoid Allah's prohibitions, seeking closeness to Him therewith and out of reverence for Him, so their faith would increase. Therefore, when His verses are read to them, they increase in faith in these two ways.

Thus, if you realize that whenever you read the Qur'aan, you increase in faith, then that is a sign of success. However, if you read the Qur'aan and find that you are not affected by it, in such a case, it is incumbent on you to rectify your soul. I do not say you should go to the hospital for pills, drips or the like, but you must rectify the heart. When a heart does not benefit from the Qur'aan and is not admonished by it, it becomes hard and sick - we ask Allah for wellbeing.

So, my brother, you are the doctor of your own soul; do not go to people, recite the Qur'aan. If you observe that it touches your faith, acceptance, and compliance, then glad tidings to you, you are a true believer. Otherwise, it is necessary for you to seek cure. Cure your soul before death that is not followed by an existence comes to you; that is, the death of the heart. As for the death of the body, there is life after it; after life there is resurrection, reward, and reckoning.

His saying - the Mighty and Sublime -: *“and they put their trust in their Lord”*: they rely on their Lord alone; that is to say, they submit

all their affairs to their Master, the Disposer of their affairs alone; not to anybody else but Him. (Grammatically), this is indicated by the advancement of the governed element before the governing particle. And the sentence is joined with a link showing peculiarity and restriction. They rely on no one except Allah - the Mighty and Sublime. This is because when you rely on other than Allah, you would be relying on a mortal like yourself. Moreover, he'll not be eager regarding your own benefits as you would yourself. So, you should rather put your trust in Allah - the Mighty and Sublime - in your religious and worldly affairs.

“Who perform As-Salaat and spent out of that We have provided them”: They establish the Prayer; they observe it sticking to its obligations, conditions and pillars, perfecting it along with its other integrals such as observing it at its proper time and together with the Muslims in their mosques. No one would lag behind from the Prayers except the hypocrite or someone with valid excuse.

Ibn Mas'ud (may Allah be pleased with him) said, “I had noted us - i.e., while with the Messenger - no one would ever be absent from it (i.e., Congregational Prayer) except the hypocrite known for hypocrisy or the sick. A man would be brought supported by two men until he was made to stand in the row.”⁽¹⁾ Nothing would dissuade them from presence at the mosque; not even sickness - may Allah be pleased with them.

However today, many behave contrary; you find them lethargic and lagging regarding the Congregational Prayer. Hence, if you compare the Prayers observed during daylight with the *Fajr* Prayer, you find a glaring disparity because people are now overcome by sleep-induced laziness with regard to the *Fajr* Prayer, becoming less concerned about it.

“And spend out of that We provided them”: i.e., they spend their wealth to seek Allah's pleasure according to the commands of Allah and in the appropriate ways.

“It is they are who are the believers in truth”: “in truth” (as it occurs in the Arabic syntax) is an emphasis for the statement preceding it i.e., those who really have more right to that.

¹ Reported by Muslim in the Book of Mosques and Locations for Prayer, Chapter on the Congregational Prayer is from the Practices of True Guidance; no. 654.

“For them are grades of dignity with their Lord, and Forgiveness and generous provision (paradise)”: We ask Allah to make you and us among them out of His Favour and Generosity; He is certainly the Most Generous, Most Honorable.

Concerning the haadeeths:

HADEETH 74

فَالأَوَّلُ: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنْ انْظُرْ إِلَى الْأَفْقِ، فَنَظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الْأَفْقِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاصَّ النَّاسُ فِي أُوْلِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وَلِدُوا فِي الْإِسْلَامِ، فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا - وَذَكَرُوا أَشْيَاءَ - فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا الَّذِي تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ فَقَالَ: «هُمُ الَّذِينَ لَا يَرْقُونَ، وَلَا يَسْتَرْقُونَ وَلَا يَنْطَيِّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَاشَةُ بْنُ مِحْصَنِ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ: «سَبَقَكَ بِهَا عُكَاشَةُ»

متفقٌ عليه .

Ibn 'Abbas ؓ reported: Messenger of Allah ﷺ said, "I was shown

the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'This is Musa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment.'" Then the Prophet ﷺ stood up and went into his apartment, and the Companions began to guess who may be those people who would enter Jannah without any accounting or torment. Some said: "Probably, they are the ones who kept company with Messenger of Allah ﷺ." Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship." Then Messenger of Allah ﷺ came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make Ruqyah (blowing over themselves after reciting the Qur'an or some prayers and supplications the Prophet ﷺ used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their Rubb (Allah)." On this 'Ukashah bin Mihsan stood up and asked: "Pray to Allah to make me one of them." The Prophet ﷺ said, "You are one of them." Then another man stood up and asked the same thing. The Prophet ﷺ answered, "'Ukashah has surpassed you." [Al-Bukhari and Mulsim]

COMMENTARY

After the author - may Allah, the Exalted, have mercy on him - related the verses, he mentioned this great hadeeth. In it, the Prophet (ﷺ) stated that the nations were shown to him i.e., he (ﷺ) was made to see nations and their Prophets.

He said: "I saw a Prophet who had a small group with him" i.e., he had a small group of between three and ten.

"And another Prophet who was accompanied by only one or two men and some did not have even one." This means that not all of the Prophets ﷺ were obeyed by their peoples. Rather, some of them were

not followed by anybody among their peoples. Some of them were followed by a small group of people and some of them by a person or two.

Consider that Nooh (عليه السلام) spending nine hundred and fifty years among his people, telling them about Allah, inviting to Him and reminding them of Him - the Mighty and Sublime. And He - free is He from all imperfections and Exalted is He - informed us that,

﴿إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“And none believed with him, except a few...” (Hood: 4)

Throughout this period, he received no acceptance from them; rather he was not even safe from their harms.

Nooh (عليه السلام) said,

﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا﴾

“And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.” (Nooh: 8)

When they pass by him, they would mock him.

The Prophet (ﷺ) said, “Suddenly, I was shown a huge crowd” i.e., a large number of people, “and I thought they were my Ummah, but I was told, ‘This is Moosa and his people.’” This is because Moosa (عليه السلام) is one of the Prophets with outstanding number of followers. He was raised among the Children of Israel and Allah - the Mighty and Sublime - revealed the Torah to him. It was the Mother of all Books revealed to the Children of Israel.

He said: “but look towards the other side, I looked and saw a great assemblage.” In a narration (it says): “a large assemblage to the extent of my view. I was told, ‘look towards the other side’, I looked and saw a great assemblage. I was told, ‘These are your people.’” Surely, the Messenger (ﷺ) has the largest number of followers among the Messengers. This is because people shall follow him (ﷺ) from when he was raised till the Day of Resurrection. Therefore, he will have the largest number of followers among the Messengers; his followers will

fill both flanks of the horizon.

“And amongst them are seventy thousand who shall enter the Paradise without accounting or torment” i.e., from among this *Ummah* (of Muhammad), seventy thousand people shall enter the Paradise without reckoning or torment. They will be taken right from the plain of resurrection to the Paradise without account or subject to any penance: O Allah, make us among them.

It has also been narrated that there will be another seventy thousand people with each person among the seventy thousand people⁽¹⁾.

“Then the Prophet (ﷺ) stood up and went into his apartment. The Companions began to guess who may be those people who would enter Paradise without any accounting or torment. Some said, ‘Probably, they are the ones who kept company with the Messenger of Allah (ﷺ).’ That is, maybe they are the Companions - may Allah be pleased with them. “Others viewed that, ‘Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship.’” So they made several guesses; everybody suggesting his own view.

At that point, the Messenger of Allah (ﷺ) came out to them and asked them what they were discussing; and they told him. He (ﷺ) then said, “They are those who neither make *Ruqyah* nor seek it nor make evil omens; they rather trust in their Lord.” This is the version of Muslim, it reads, “they do not make *Ruqyah*.”

The author, may Allah shower blessings on him, said, “It is Agreed Upon.” However, it is necessary to explain that this is the version of Muslim only, not the narration of al-Bukhaari. This is because his saying, “they do not make *Ruqyah*” is not correct; it is not authentic from the Prophet (alayhis-salaat wasalaam) because the meaning of, “they do not make *Ruqyah*” is that they do not read *Ruqyah* on the sick. And this is incorrect because the Messenger (ﷺ) used to recite *Ruqyah* on the sick. Besides, conducting *Ruqyah* on the sick person is a righteous act. Therefore, how then will its avoidance be a means to entering the Paradise without account or torment?

Thus, the point is that, this expression “they do not make *Ruqyah*” is odd and is a mistake; it is not allowed to depend on such. The correct expression is rather that, “they are those who do not seek *Ruqyah*.”

1 Al-Hafidh Ibn Hajar mentioned it in Fath al-Baaree (11/ 418, 419).

That is, they would not request from anybody to recite on them when anything befalls them because they depend on Allah – the Exalted. This is because requesting bears some level of lowliness since it is a demand from another individual. Occasionally, he is encumbered, and does not wish to recite it. Sometimes, he may give the reading and no efficacy is noticed and you begin to impute him and soon. Hence, he said, “They do not seek *Ruqyah*.”

Then his saying, “They do not cauterize (themselves)” means that, they would not request from anybody to cauterize them when they are sick for the reason that cauterization is a torment with fire which should only be resorted in the circumstance of dire necessity.

Also his saying: “and they do not make evil omens” means, they do not become pessimistic because of what they see, hear, perceive or taste. That isto say, they never take evil omens.

Arabs, during the Days of Ignorance used to make evil omens. For instance, when a bird flies and moves towards the left, they took a certain omen, and when it flies in the forward direction; likewise if it flies towards the right. Evil omen is forbidden; it is not permissible for anybody to make evil omens; not with birds, days, months or any other thing. The Arabs used to perceive omen in the past with the month of Shawwal. They would say if a person gets married in the month of Shawwal, the marriage will not be blessed.

Aa'isha - may Allah be pleased with her - said that the Prophet (ﷺ) married her in Shawwal and consummated the marriage with her in Shawwal; and she was the most beloved of all his wives to him. How then would it be said that he who marries in the month of Shawwal would not be successful!

So also, they attribute evil omens to Wednesday. However, Wednesday is a day like the remaining days of the week, there should be no attribution of evil omen to it. Some of them even attribute evils to faces; when he sees a face he detests, he makes an evil omen. When one of them opens his shop and it happens that the first person to patronize him is a one-eyed person or a blind person, he would lock up the shop saying: today, there shall be no good sales from it.

Attributing evil omen to an occurrence, in addition to being a minor *shirk* is also a source of despair for the individual; he experiences discomfort in everything he sees. Conversely, if he can rely on Allah

and avoid all these false ideas, he will have peace and his living will be spotless and positive.

Concerning his saying: **“but they keep trust in their Lord (Allah)”**: Its meaning is that, they trust in Allah - the Exalted - in every affair. They do not rely on anyone else because He - the Mighty and Sublime - said in His Book,

﴿وَبَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ

لِكُلِّ شَيْءٍ قَدَرًا ﴿٢﴾﴾

“And whosoever puts his trust in Allah, then He will suffice him.” (At-Talaaq: 3)

Whosoever Allah suffices will indeed have enough of all things.

This great Hadeeth contains the attributes of those who will enter the Paradise without a reckoning or torment. These are four attributes: they do not seek *Ruqyah*, they do not practice cauterization, they do not make evil omen, and they keep their trust in their Lord. The point of reference with regard to this chapter is his saying **“and they keep trust in their Lord.”**

Ukaashah bin Mihsan (may Allah be pleased with him) stood up and said, **“O Messenger of Allah (ﷺ)! Pray to Allah to make me one of them.”** He hastened towards good, surpassing every other person to it. The Prophet (ﷺ) said, **“You are one of them.”** Hence, we testify that Ukaashah bin Mihsan (may Allah be pleased with him) shall enter the Paradise without reckoning or torment because the Messenger (ﷺ) affirmed that, **“You are one of them.”**

Then another man stood up and asked for the same thing. The Prophet (ﷺ) said, **“Ukaashah has surpassed you.”** The Prophet (alayhis-salaat wasallaam) declined his request although mildly. He (ﷺ) did not say, **“You are not one of them”**; he rather said, **“Ukaashah has surpassed you.”** The scholars differ regarding why the Prophet (ﷺ) said, **“Ukaashah has surpassed you.”**

Some hold that: It was because he knew that this person who said, **“Pray to Allah to make me one of them”** was a hypocrite. And it is known that a hypocrite will never enter the Paradise not to talk of entering without an account or torment. Some others view that: He –

ﷺ - rather said that so that the door would not be opened and those who would not be entitled to that do not stand up and say, “Pray to Allah to make me one of them.”

In any case, we do not have certain knowledge about why the Messenger (ﷺ) did not pray for him. Allah knows best.

However, we gain a benefit from this, and that is the decent objection by the Messenger of Allah (ﷺ). This is because his saying, “Ukaashah has surpassed you” will not be excruciating or depressing. *SubhanAllah* (Allah is free from all imperfections)! This expression became a proverb until our present day; whenever a person requests something regarding which another individual had preceded him, it is said: “Ukaashah has surpassed you.”

Some scholars raise an objection regarding the hadeeth that: An individual may be compelled under duress to request recitation i.e., requesting from a person to read on him. For example, if he is afflicted with evil eyes, sorcery or Jinn. If he goes out seeking a person to recite on him, does it mean he does not have the right of entrance into Paradise without a reckoning or torment?

Some scholars replied in the affirmative (explaining that) this is the apparent meaning of the hadeeth. Therefore, he should depend on Allah - the Exalted - exercise patience, and ask Him for wellbeing. Another group of scholars view that: This (Hadeeth) is about the one who seeks *Ruqyah* before he is afflicted. That is, he requests that, “Would you recite on me so that the evil eye, sorcery, Jinn attack, or fever will not afflict me?” At the instant, it will be regarded as request for *Ruqyah* for an anticipated thing which is not immediate.

Likewise cauterization; the individual might ask if those who cauterize others will be deprived of this (tremendous reward)? The reply is, “No.” The Messenger (ﷺ) said, “they do not ask to be cauterized” that is, they do not request somebody to cauterize them. He did not say, “they do not cauterize (others).” He (alayhis-salaat wasallaam) cauterized a vein on the upper arm of Sa’d bn Mu’adh (may Allah be pleased with him).

Sa’d bn Mu’adh al-Awsiy al-Ansariy (may Allah be pleased with him) was injured on the day of the Trench Battle in his upper arm vein gushing blood. When the blood gushing out from arm becomes excessive, it could lead to the person’s death. So the Prophet (ﷺ)

cauterized him at the vein until the blood stopped and he (ﷺ) will be the first person to enter Paradise without a reckoning or torment.

Those who cauterize people and those who perform *Ruqyah* are good-doers. The matter is with respect to those who seek *Ruqyah* or cauterization; that is, they look out for the one who will cauterize them.

Allah alone grants success.

HADEETH 75

الثَّانِي: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَيُّضًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ، وَبِكَ خَاصَمْتُ.. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ؛ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ» متفقٌ عليه وَهَذَا لَفْظُ مُسْلِمٍ، وَاخْتَصَرَهُ الْبُخَارِيُّ .

Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ used to supplicate: "O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die." [Al-Bukhari and Muslim]

COMMENTARY

Ibraaheem and Muhammad ﷺ are both intimate friends of Allah - the Mighty and Sublime. Allah – the Exalted - says:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

“And Allah did take Ibraaheem as an intimate friend!” (An-Nisa: 125)

The Prophet (ﷺ) said, “Certainly, Allah has chosen me as an intimate friend as He chose Ibraaheem as an intimate friend.”⁽¹⁾ The meaning of *Khaleel* is the one whose love has reached the apex. We do not know of anyone qualified with this attribute except Muhammad and Ibraaheem (عليه السلام); they are the two intimate friends of Allah.

Sometimes, you hear some people saying Ibraaheem – alayhi as-salaam – is the intimate friend of Allah – the Exalted –, Muhammad (ﷺ) is a beloved of Allah – the Exalted –, and Moosa – alayhi as-salaam – was the one He conversed with.

The expression that, “Muhammad is a beloved of Allah” is contentious. This is because being an intimate friend is stronger than being a beloved. Hence, that he says, “Muhammad is a beloved of Allah” entails a level of deficiency in the right of the Messenger (ﷺ). The beloved of Allah are many: the believers, the good doers, and those who are just; Allah loves them all. Therefore, the beloved ones of Allah are numerous.

As for intimate friendship, we do not know that it is established for anybody except Muhammad and Ibraaheem (عليه السلام). Based on this, we say that the correct thing is to say, “Ibraaheem is an intimate friend of Allah, Muhammad is an intimate friend of Allah and Musa is the one with whom Allah conversed” (عليه السلام).

Additionally, Allah – free is He from all imperfections and Exalted is He – did converse with Muhammad (ﷺ) without an intermediary during his Ascension to the heavens.

Ibraaheem uttered this statement: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs” when he was thrown into fire. That was because Ibraaheem (عليه السلام) called his people to the worship of Allah alone without associating a partner with Him. But they refused, and remained unnecessarily obstinate upon disbelief and joining partners with Allah.

One day, he smashed their idols into rubbles leaving the biggest among them. When they returned, they found their idols broken. So they sought to revenge for them – and the refuge is with Allah. They

1 Reported by Muslim, in the Mosques, Chapter on the Prohibition of Building Mosques on Graves..., no. 523.

wondered what they'll do to Ibraaheem. *"They said, 'Burn him'" to support of their idols "...and assist your gods- if you are to act."*

Consequently, they kindled a huge fire and then threw Ibraaheem into it! It was said that the intensity of the heat from the fire would not allow them move near it. So they flung Ibraaheem into it with a ballista.

When they hurled him he said, *"Hasbunallahu wani'ma al-Wakeel (Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs)"*: And what followed after that? Allah - the Exalted – says,

﴿قُلْنَا يَنَّا زُكُوفِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

"We (Allah) said: 'O fire! Be you coolness and safety for Ibraaheem.'" (Al-Anbiyaa: 69)

Coolness is the opposite of hotness, and safety refers to the opposite of destruction. This is because the fire is hot, scorching, and destructive but Allah commanded this fire to be cool and safe, and so, it became cool and safe. Some of the exegetes of the Qur'aan relate from the Children of Israel that when Allah said,

﴿قُلْنَا يَنَّا زُكُوفِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

"O fire! Be you coolness and safety for Ibraaheem (Abraham)" (Al-Anbiyaa: 69), all the fires on earth became cool.

This is not correct because Allah directed the command to a particular fire, *"O fire be you coolness"*. The scholars of Arabic grammar say that such syntax (as it occurs in Arabic) is regarded as a specified indefinite noun implying that it does not include all categories of fire. It is restricted to that into which Ibraaheem was thrown. This is the correct (explanation), and the remaining fires on earth remained as they were.

Likewise, the scholars stated that when Allah said, *"Be you coolness"* He mentioned *"and a safety"* along with it. This is because if He had only mentioned *"coolness"*, it could have been harmfully cold leading to his death: everything complies with the command of Allah, the Mighty and Sublime.

Consider His saying – the Exalted - :

"Then He rose over (Istawa) towards the heavens when it

was smoke, and said to it and to the earth: "come both of you willingly or unwillingly."

What did they both say?

"They both said: "We come willingly." (Fussilat: 11)

Out of submission to the command of Allah - the Mighty and Sublime.

The second intimate friend of Allah who said, "*Hasbunallahu wa ni'ma al-Wakeel* (Allah alone is sufficient for us, and He is the Best Disposer of affairs)" was the Prophet (ﷺ). While returning from the Battle of Uhud along with his Companions – may Allah be pleased with them - it was said to them that, "People have gathered against you; they plan to invade Madeenah and exterminate you." Yet, they said, "*Hasbunallahu wan'ma al-Wakeel* (Allah (alone) is sufficient for us, and He is the Best Disposer of affairs)."

Allah – the Exalted - says:

﴿فَاقْبَلُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَأَتَّبِعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

"So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. and Allah is Owner of Great Bounty." (Al-Imraan: 174)

So it is necessary for everyone who sees people gathered against him or in transgression against him to say "*Hasbunallahu wan'ma al-Wakeel* (Allah is sufficient for us, and He is the Best Disposer of affairs)." Allah will suffice him from their evil as He sufficed Ibraaheem and Muhammad ﷺ.

Therefore, this statement should be in your mind at all times; whenever you observe hostility from people towards you, say: "*Hasbunallahu wani'ma al-Wakeel* (Allah is sufficient for us, and He is the Best Disposer of affairs)."

Allah alone grants success.

HADEETH 77, 78 & 79

الرَّابِعُ: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ

أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ» رواه مسلم . قيل: مَعْنَاهُ مُتَوَكِّلُونَ،
وَقِيلَ: قُلُوبُهُمْ رَقِيقَةٌ

الخَامِسُ: عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ قَبْلَ نَجْدٍ،
فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُمْ، فَأَذْرَكَتُهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ
الْعِضَاءِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ، وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ
رَسُولُ اللَّهِ ﷺ تَحْتَ سَمُرَةٍ، فَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ
اللَّهِ ﷺ يَدْعُونَا، وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ: «إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي
وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتًا، قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ:
اللَّهُ - ثَلَاثًا» وَلَمْ يُعَاقِبْهُ وَجَلَسَ. متفقٌ عليه .

السَّادِسُ: عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو
خِمَاصًا وَتَرُوحُ بِطَانًا» رواه الترمذي، وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A group of people (both men and women) whose hearts will be like the hearts of birds, will enter Jannah ." [Muslim]

Jabir رضي الله عنه reported: I went in an expedition along with the Prophet ﷺ in the direction of Najd. When Messenger of Allah ﷺ returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allah ﷺ got down and the people scattered around seeking shade under the trees. Messenger of Allah ﷺ hang up his sword on the branch of a tree. We were enjoying a sleep when Messenger of Allah ﷺ called us, and lo! There was a desert Arab bedouin near him. He ﷺ said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: 'Who will

protect you from me?’ I replied: ‘Allah’ - thrice.” He did not punish him and sat down. [Al-Bukhari and Muslim]

Umar ؓ said: I heard Messenger of Allah ﷺ saying: “If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk.” [At-Tirmidhi]

COMMENTARY

While urging his *Ummah* to place their trust in Allah, the Prophet (ﷺ) said, “If you all rightly depend on Allah” i.e., genuine reliance on Allah. That you depend on Allah - the Mighty and Sublime – totally for your sustenance and other needs. “He would certainly provide for you as He gives it to birds.”

As for birds, their provision comes from Allah - the Mighty and Sublime -; they are birds without owners, they glide about in the sky after setting out from their nests to seek the provisions of Allah, the Mighty and Sublime.

“They go forth hungry in the morning” i.e., they leave their nests early in the day; *Khimaas* means severe hunger as Allah says:

﴿فَمَنْ أَضْطَرَّ فِي مَحْصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allah is Oft-Forgiven, Most Merciful.” (Al-Maaidah: 3)

The word *Makhmasa* (in the Arabic text) means intense hunger.

“They go forth hungry in the morning”: meaning, without food; having nothing in their bellies. Nevertheless, they count on their Lord, the Mighty and Sublime. “...and return” that is, at the later part of the day because (the word), *rawahu* refers to the last part of the day “full” i.e., stomach filled with the provision of Allah, the Mighty and Sublime.

This contains evidence for some issues:

One: it is required of a person to trust Allah in the right manner.

Two: there is no animal on earth except that its sustenance comes from Allah, the Exalted, including the birds in the sky. None holds

them in space but Allah - the Exalted - and not a soul provides for them but Allah - the Mighty and Sublime.

The provisions of all animals on earth - from the tiniest such as ants to the largest like the elephant and its like - all come from Allah. He - free is He from all imperfections - says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا﴾ (٦)

“No moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave).” (Hood: 6)

Certainly, whoever nurses evil thoughts about his Lord saying, “Do not have many children; your sustenance will be constricted” has strayed. They are telling lies - by the Lord of the ‘Arsh. In reality, the more children they have, the more Allah - the Exalted - increases their provisions. This is because there is no living creature on earth except that its upkeep is upon Allah, the Mighty and Sublime. The sustenance of your children and babies is due from Allah, the Mighty and Sublime.

He is the one who opens the ways of provisions for you so that you may spend on them. However, many people distrust regarding Allah; so they hinge on material and physical resources. They give no thought to the long-range and the ability of Allah, the Mighty and Sublime - the granter of sustenance no matter the number of the children. Have many children, your provisions shall increase; this is the correct view.

There is also evidence in this (hadeeth) that when a person rightly depends on Allah, then he should also follow the means. He has strayed who says, “I will not work towards any means, I am dependent on Allah”, this is not correct! A individual who truly depends on Allah is he who follows the means (of attaining his goals) and places his trust in Allah - the Mighty and Sublime. This is why he said, “...as He gives to birds that go forth hungry in the morning” they set out in search of sustenance; they do not remain in their nests, they went out.

So, if you rely on Allah - the Exalted - rightly, it is necessary that you work towards the means Allah has made lawful for you. You should seek sustenance in a legitimate manner through farming, trading and

any of the means of provision. Seek earnings while counting on Allah and He – free is He from all imperfections and Exalted is He – will ease your affairs.

Among the points of benefit in this hadeeth is that: Birds and other creatures of Allah are cognizant of Allah. He - the Exalted - says:

﴿تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ

تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ (44)

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.” (Al-Israa: 44).

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ

وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ اللَّهُ فَمَا لَهُ مِن

مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾ (18)

“See you not whoever is in the heavens and whoever is on the earth, and the sun, the moon, and the stars, and the mountains, and the trees, and the Ad-Dawaabb and many of mankind prostrate themselves to Allah. But there are many men on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily Allah does what He wills.” (Hajj: 18)

The birds know their Creator, the Mighty and Sublime: they go out seeking provisions based on the natural instincts Allah placed them upon guiding them towards their benefits. And they return to their nests at the later part of the day, with their bellies filled. They do that every day; and He - the Mighty and Sublime - provides for them and eases their affairs.

Consider the wisdom of Allah - the Mighty and Sublime – reflect how these birds leave in the morning for far places and are guided back to their nests. They do not miss them because Allah, the Mighty and Sublime, created all things and then guides them.

Allah alone grants success.

HADEETH 80

السَّابِعُ: عَنْ أَبِي عُمَارَةَ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا فُلَانُ! إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ. وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ؛ فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصْبَحْتَ خَيْرًا» متفق عليه .

Al-Bara' bin 'Aozib ؓ said: Messenger of Allah ﷺ asked me to recite whenever I go to bed: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiiyyikal-ladhi arsalta (O Allah! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You; expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent." Messenger of Allah ﷺ said that if anyone recited these words and died that night, he would die in the true religion. In case he remains alive till morning, he will obtain good.

COMMENTARY

Then the author mentioned the hadeeth of al-Baraa' bin 'Aazib – may Allah be pleased with them both - under The Chapter Of Firm Belief and Reliance. The Prophet (ﷺ) advised him to recite this supplication before going to bed. It connotes the individual entrusting all his affairs to his Lord and relying on Him – the Exalted – regarding his open and

hidden affairs; he hands over all his affairs to Allah.

In this Hadeeth, the Prophet (ﷺ) asked him to lie down on his right side because that is better. The medical doctors have mentioned that sleeping on the right side is better and healthier for the body than sleeping on the left side.

Similarly, some of the specialists in human character and probity mentioned that aids the individual's easy wake-up because if he sleeps on the left side, the heart sleeps and waking up swiftly becomes difficult. As for sleeping on the right side of the body; the heart remains suspended in this manner and is less deep in its sleep so the individual could wake up on time.

In this Hadeeth, the Prophet (ﷺ) ordered him to make these words the last of what he says (before sleep). Apart from the fact that there are many other expressions of remembrance the individual is encouraged to read before sleep. For example, saying of the *Tasbeeh* (*Subhaanallah* – free is Allah from all imperfections), *Tahmeed* (*Alhamdullah* – all praises belong to Allah) and *Takbeer* (*Allahu Akbar* – Allah is the Greatest).

It is essential for the individual when he lies down in his bed to say; *Subhanallah* (Glorified is Allah) thirty three times, *Alhamdulillah* (Praise be to Allah) thirty three times and *Allahu Akbar* (Allah is the Greatest) thirty four times. This is one of the forms remembrance of Allah. However, the hadeeth of Al-Baraa bin A'azib (may Allah be pleased with him) indicates that what the Prophet (ﷺ) recommended for him is that he makes it the last of his sayings.

Baraa bin A'azib (may Allah be pleased with him) repeated the formula to the Prophet (ﷺ) so that he could perfect it. He said, "I believe in Your Book which you have revealed and Your Messenger whom you have sent." But the Prophet (ﷺ) corrected him stating, "Say: And Your Prophet whom you have sent" do not say "and Your Messenger which you have sent."

The People of knowledge explain that the reason for that is that; a Messenger could be from among human beings or angels. Allah – the Exalted - says concerning Jibreel:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾﴾

"Verily, this is the word (this Qur'aan brought by) a most

honorable Messenger (Jibreel). Owner of Power, (and high in rank) with (Allah), the Lord of the throne.” (At-Takweer: 19-20)

However, a Prophet can only be from among the humans.

So, if he says: “and Your Messenger which you have sent”, the word, “messenger” could refer to Jibreel. But it became particular to Muhammad (ﷺ) when he said, “...and Your Prophet whom you have sent.” This is from an angle.

From another perspective, when he says “and Your Messenger whom you have sent”, the reference of this the word, (messenger) to Prophethood is rather indirect. But when he says “and Your Prophet”, it directly refers to Prophethood without any ambiguity. Moreover, it is known that direct reference of a word to convey an idea is stronger in expression than indirect reference.

The point in this Hadeeth is his saying, “...and I entrust my affairs to you” and his saying, “There is no refuge nor place of safety from You but with You.” Actual reliance is when the individual entrusts his entire affairs to his Lord. He would not seek refuge or protection from Allah but with Allah - the Mighty and Sublime. Because if He - the Exalted - wills to send down His punishment upon a group of people, none can prevent that, and if Allah - the Exalted - wills anything for someone, no one can stop that except Allah - the Mighty and Sublime.

So, it is highly recommended for the individual whenever he wants to sleep to lie on his right side and recite this supplication, making it the last thing he says (before sleeping).

Allah alone grants success.

HADEETH 81

الثَّامِنُ: عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عَبْدُ اللَّهِ ابْنِ عَثْمَانَ بْنِ عَامِرٍ بْنِ عُمَرَ بْنِ كَعْبٍ بْنِ سَعْدِ بْنِ تَيْمٍ بْنِ مُرَّةَ بْنِ كَعْبٍ بْنِ لُؤَيٍّ بْنِ غَالِبٍ الْقُرَشِيِّ التَّيْمِيِّ رَضِيَ اللَّهُ عَنْهُ - وَهُوَ وَأَبُوهُ وَأُمُّهُ صَحَابَةٌ، رَضِيَ اللَّهُ عَنْهُمْ - قَالَ: نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ وَنَحْنُ فِي الْغَارِ وَهُمْ عَلَى رُؤُوسِنَا فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ

لأَبْصَرْنَا. فَقَالَ: «مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِأَنْتَيْنِ اللّٰهُ ثَالِثُهُمَا؟» مَتَّفَقٌ عَلَيْهِ .

Abu Bakr As-Siddiq ؓ said: When Messenger of Allah ﷺ and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allah! If one of them were to look down below his feet, he would see us." He ﷺ said, "O Abu Bakr! What do you think of two whose third is Allah." [Al-Bukhari and Muslim]

COMMENTARY

His saying: "O Abu Bakr, what do you think of two whose third is Allah?" that is, what do you think? Can anybody overpower them or harm them?

This incident occurred during the migration of the Prophet (ﷺ) from Makkah to Madeenah after the Messenger of Allah (ﷺ) publicized his call, he invited people and they followed him. However, the polytheists were afraid, and so they stood against his call, disturbed him, and hurt him through words and actions. Then Allah, the Mighty and Sublime, legislated that he should migrate from Makkah to Madeenah. So, he migrated after thirteen years of his call. He journeyed from Makkah to Madeenah and none accompanied him except Abu Bakr with a guide and a servant. Hence, he migrated following Allah's command and Abu Bakr – may Allah be pleased with him - accompanied him.

When the polytheists heard of his departure from Makkah, they promised whoever apprehended him two hundred camels and a hundred for whoever arrests Abu Bakr. So the people started searching for the two men in the mountains, valleys, caves and every place. They got (to a place) where they stood at the opening of the cave in which the Prophet (ﷺ) and Abu Bakr hid called the cave of Thawr. They remained there for three nights until the search for them mellowed.

(While Quraysh stood looking around at the entrance of the cave), Abu Bakr – may Allah be pleased with him - said, "O Messenger of Allah, if one of them were to look down below his feet, he would see us" because we are just beneath. The Prophet (ﷺ) said, "O Abu Bakr,

what do you think of two whose third is Allah?”

It is contained in the Book of Allah that he said:

“Don’t be sad or afraid for Allah is with us.” (At-Tawbah: 40)

Hence, it would mean that he (ﷺ) said both statements. That is, he said: “What do you think of two whose third is Allah?” and he also said: “Do not be sad or afraid for Allah is with us.”

His saying: “What do you think of two whose third is Allah?”; it means, can anybody overcome or do any other thing to them?

And the answer is: “None can” because no one can prevent what Allah gives and no one can provide what He – the Exalted – withholds. In addition, none can one can humiliate whomever Allah honours nor give prestige to whomever He humiliates.

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ

وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ وَدِيرٌ﴾ (١٣)

“Say (O Muhammad): ‘O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.’” (Al-Imraan: 26)

This story indicates the Prophet’s perfect reliance on his Lord – peace and blessings be upon him. He depended on Him and entrusted the entirety of his affairs to Him. This is the point of reference for placing this hadeeth under the chapter of Firm Belief and Reliance on Allah.

The hadeeth also proves that the story of Spider Web is not authentic! What is found in some books of history is that a spider spun a web at the entrance of the cave and then, a tree spontaneously grew there with a dove on its branch. And so, the polytheists said when they came to the cave that, “there is no one here, this is a dove on a branch of the tree at its entrance, and this is a spider settled in a web at its opening.” All these lack validity! What prevented the polytheists from seeing the Prophet (ﷺ) and his Companion, Abu Bakr, were not physical things that could be seen by them or others, they were rather abstract things, and one of the signs of Allah (the Mighty and Sublime).

Allah blanked out the sight of the polytheists from seeing the Messenger (alayhis-salaat wasalaam) and his Companion, Abu Bakr (may Allah be pleased with him). If it were something physical such as a spider spinning its web, a dove and a tree, all these are physical things and every other person can hide under them from another person. However, the occurrence was one of the signs of Allah, the Mighty and Sublime.

The summary is that what is mentioned in the books of history concerning this event lacks veracity. The truth is rather undoubtedly that, Allah - the Exalted - blinded the sight of the polytheists from seeing the Prophet (ﷺ) and his Companion (may Allah be pleased with him) in the cave.

Allah alone grants success.

HADEETH 82&83

التَّاسِعُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ، وَاسْمُهَا هِنْدُ بِنْتُ أَبِي أُمَيَّةَ حَذِيفَةَ الْمَخْزُومِيَّةُ، رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَغَيْرُهُمَا بِأَسَانِيدٍ صَحِيحَةٍ. قَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهَذَا لَفْظُ أَبِي دَاوُدَ.

الْعَاشِرُ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ - يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ - بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، يُقَالَ لَهُ: هُدِيََتْ وَوُقِّيَتْ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ وَغَيْرُهُمْ.

Umm Salamah reported: Whenever the Prophet ﷺ stepped out of his house, he would say, "Bismillah, tawakkaltu 'alallah.

Allahumma inni a'udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya."
 "[I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me)]."

Anas ؓ reported: Messenger of Allah ﷺ said, "Whoever says (upon leaving his house): 'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him." [Abu Dawud , At-Tirmidhi and An-Nasa'i]

COMMENTARY:

The point of reference in this hadeeth is his saying, "***Bismillah Tawakkaltu 'ala Allahi walaa haola walaa Quwwata illaa billah*** (I begin with the Name of Allah, I trust in Allah)." It contains evidence that it is essential when the individual leaves his house to say this remembrance of Allah. It entails reliance on Allah and resorting to Him because when the individual sets out from his residence, he is exposed to anything afflicting him. Animals may attack him such as scorpion, snake and the like. So, he should say: "***Bismillah, tawakkaltu 'ala Allahi*** (I begin with the Name of Allah, I trust in Allah)..." And we had explained previously that reliance on Allah and dependence on Him should be combined with trusting in Him and having good thoughts.

Concerning his saying: "***Allahumma innee a'oodhubika an adilla*** (O Allah, I seek refuge in you from being astray)" i.e., from me getting away from the right path.

"...or being led astray" i.e., that anybody leads me astray.

"...or against slipping"; derived from *Zalal* meaning mistake.

"...or being caused to slip" that is, that anybody falls into an error which emanating from me.

"...or being unjust"); that is, that I wrong another person.

"...or treated unjustly": that some other person wrongs me.

“...or act silly”: that I behave foolishly.

“...or treated foolishly”: that anyone behaves silly to me, transgressing against me.

It is incumbent on the individual to recite this formula of remembrance of Allah when he leaves his residence considering what it contains of turning towards Allah – and free is He from all imperfections and Exalted is He - and depending on Him.

Allah alone grants success.

UPRIGHTNESS AND STEADFASTNESS

Allah - the Exalted - says:

“So stand firm (O Muhammad) and straight (on the religion of Islamic Monotheism) as you have been commanded.” (Hood: 112)

And – the Exalted - says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ تَزُولُ مِنْ عَفْوَ رَبِّهِمْ ﴿٣٢﴾﴾

“Verily, those who say, ‘Our Lord is Allah’ and then stand firm on them the angels will descend (at the time of their death) (saying): fear not, nor grieve! But receive glad tidings of Paradise which you have been promised. We have been your friends in the life of this world and are so in the Hereafter. Therein you shall have (all) you shall desire and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft Forgiving, Most Merciful.” (Fussilat: 30-32)

And – the Exalted - says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٣﴾ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾﴾

“Verily, those who say: ‘Our Lord is Allah’ and thereafter stand firm and straight on the Islamic Monotheism, on them shall be no fear nor shall they grieve. Such shall be the dwellers of Paradise abiding therein (forever) - a reward for what they used

to do.” (Ahqaaf: 13-14)

COMMENTARY

Steadfastness is that the individual stands firm upon the *Sharee'ah* of Allah –free is He from all imperfections - as He – the Exalted – has ordered while preceding all that with giving sincerity to Allah - the Mighty and Sublime.

Then the author (may Allah have mercy on him) mentioned a number of verses regarding it. He mentioned Allah's saying- the Exalted - :

﴿فَاسْتَقِمَّ كَمَا أُمِرْتَ ۝۱۱۲﴾

“So stand firm (O Muhammad) and straight as you have been commanded.” (Hood: 112)

The address here is directed to the Prophet (ﷺ); and whatever address given to the Messenger of Allah (ﷺ) is for him and his *Ummah* except if evidence proves it is specific for him in which case it becomes restricted to him. However, if no proof indicates its being peculiar to him, then it is for him and the *Ummah*.

Among the matters evidences indicate to be restricted to him is Allah's saying:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝۱ وَوَضَعْنَا عَنَّا وِزْرَكَ ۝۲ الَّذِي أَنقَضَ ظَهْرَكَ ۝۳﴾

“Have we not opened your breast for you (O Muhammad)? And removed from you your burden, which weighed down your back.” (Sharh: 1-3)

This is surely particular to the Prophet (ﷺ).

Also, an example of it is His saying:

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝۸۷﴾

“And Indeed, We have bestowed upon you seven of Al-Mathaani (seven repeatedly recited verses) and the Grand Qur'aan.” (Hijr: 87)

This is also specific for the Messenger (ﷺ).

However, if there is no evidence indicating that the command is

meant to be specific (for the Messenger alone), then it is for him and his *Ummah*. Therefore based on this principle, Allah's saying:

"So stand firm (O Muhammad) and straight (on the religion of Islamic Monotheism) as you have been commanded" is general for him and his *Ummah*. Every individual must stand firm as commanded (by Allah). He must neither alter anything in Allah's religion nor increase nor remove. Hence, He says in another verse:

﴿وَأَسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَّبِعْ أَهْوَاءَهُمْ﴾ (١٥)

"And Istaqim (i.e., stand firm and straight on Islamic Monotheism by performing all that is ordained by Allâh and abstaining from all that is forbidden by Allâh) as you are commanded, and follow not their desires." (Shoorah: 15)

The second verse: His saying – the Exalted:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾ (٣٠)
 ﴿تَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾ (٣١) ﴿تَزُلَّ وَنُ

﴿عَفْوٍ رَحِيمٍ﴾ (٣٢)

"Verily, those who say 'Our Lord is Allah' and then stand firm on them the angels will descend (at the time of their death) (saying): fear not, nor grieve! But receive glad tidings of Paradise which you have been promised. We have been your friends in the life of this world and are so in the Hereafter. Therein you shall have (all) you shall desire and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft Forgiving, Most Merciful." (Fussilat: 30-32)

"Our Lord is Allah" i.e., our Creator, our Master, the Disposer of our affairs, we are sincere to Him, *"and then stand firm"*; meaning, upon that; i.e., upon their statement that *"Our Lord is Allah"* and they establish the *Sharee'ah* of Allah.

These people who have these two attributes; *"They say, 'Our Lord is Allah' and then stand firm"* *"...on them the angels will descend..."* i.e.,

one angel after the other “...(saying): ‘fear not, nor grieve!’” Meaning that: the angels will descend upon them by the command of Allah at every terrifying moment, especially at the time of death. They will say to them, “fear not, nor grieve!”

Do not fear regarding your future affairs and grieve not about your past affairs, “...but receive the glad tidings of Paradise which you have been promised.”

Al-Bushra means giving information of happiness and pleasure; the individual without doubts will be pleased to be among the people of Paradise. I ask Allah to make you and me among them.

“But receive the glad tidings of Paradise which you have been promised” because everybody who says, “My Lord is Allah” and sticks to the religion of Allah is among the people of Paradise.

They will also say to them, “We have been your friends in the life of this world and are so in the Hereafter.”

The angels are friends of those who say, “Our Lord is Allah” and stand firm. In this world, they guide them aright, help them, and support them. Likewise in the hereafter, the angels will welcome them on the Day of Resurrection and Reckoning (saying to them), “This is your day you have been promised.” So they give them glad tidings at the moment of fear and difficulty.

Allah - the Mighty and Sublime - says:

“Therein you shall have (all) you shall desire and therein you shall have (all) for which you ask.”

“Therein you shall have” that is, in the hereafter; (all) you shall desire; and that refers to the delights of the Paradise because the Paradise has all what souls desire and the eyes delight.

“...and therein you shall have (all) for which you ask” i.e., which you request and even much more than that:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ (٣٥)

“There they will have all they desire- and we have more for them.” (Qaaf: 35)

They will have more than whatever they request, ask and desire:

“An entertainment from Allah, the Oft-Forgiving, Most Merciful.”

Meaning: the Paradise is an entertainment for them and a reception from the Oft-Forgiving, Most Merciful.

“*Oft-Forgiving*”: He forgave them their evil doings.

“*Most Merciful*” to them; He raised their ranks; and this is the reward of those who say, “Our Lord is Allah” and remain steadfast.

This contains evidence for the significance of steadfastness upon Allah’s religion by the individual being firm; not adding or removing, not altering or changing. As for the one who exceeds proper limits in Allah’s religion or is nonchalant regarding it or alters anything, such an individual is not being firm upon the *Sharee’ah* of Allah - the Mighty and Sublime. Steadfastness definitely requires being moderate in all things so that the individual would actually be firm upon the *Sharee’ah* of Allah - the Mighty and Sublime.

HADEETH 85

وَعَنْ أَبِي عَمْرٍو، وَقِيلَ: أَبِي عَمْرٍو، سُفْيَانُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا
غَيْرَكَ. قَالَ: «قُلْ: آمَنْتُ بِاللَّهِ. ثُمَّ اسْتَقِمْ» رواه مسلم .

Sufyan bin ‘Abdullah ﷺ reported: I said, “O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it.” He ﷺ said, “Say, ‘I believe in Allah’ and then be steadfast.” [*Muslim*]

COMMENTARY:

His saying: “...tell me something of Islam about which I will not ask anyone else” i.e., tell me a statement I will not ask any other person except you; so it will be definite and decisive, not requiring me to ask any other person. Then the Prophet (ﷺ) told him: “Say: ‘I believe in Allah’ and then be steadfast.”

His saying: “Say I believe in Allah”: this does not mean mere utterance with the tongue. Some among the people would say, “I believe in Allah and the Last Day” but they are not believers. What is

rather intended here is the saying of the heart and the tongue as well.

He should say it with his tongue after establishing it in his heart, and absolutely believe it without an iota of doubt. It is not enough to establish belief in the heart alone or just the tongue; it must be established with the two of them together. This is why the Prophet (alayhis-salaat wasalaam) would say while inviting people to Islam, “O People, say, *Laa ilaaha illa Allah* (There is no god worthy of worship but Allah) that you may succeed.”⁽¹⁾ So he would say, “Say”; i.e., with your tongues; and without doubts that includes the heart’s statement.

Concerning his saying, “I believe in Allah” includes belief in the existence of Allah, the Mighty and Sublime, His Lordship, His Names and Attributes. You must also believe in His Legislations and the items of information from Him and whatever comes from Him - the Mighty and Sublime. Then, when you have believed in all that, be steadfast on the religion of Allah. Do not digress; neither to right nor the left, do not remove from it or add to it.

So be steadfast upon the Religion, stick to the testimony that: There is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah, along with sincerity of purpose to Allah - the Mighty and Sublime - and following His Messenger (ﷺ). Be steadfast upon the Prayer and Zakat, fasting, the Hajj and on all other matters relating to Allah’s legislations.

His saying: “I believe in Allah” is evidence that steadfastness can only be established after belief and that among the conditions of righteous deeds; i.e., the conditions for the rightness and acceptance are that they must be based on Faith. If a person does what is right openly but his hidden is ruined, full of doubts and unsteady or is full of rejection and belying that certainly, cannot benefit him.

Hence, the scholars (may Allah have mercy on them) are agreed that among the conditions for the validity and acceptance of worship is that: The individual is a believer in Allah. That is to say, he must acknowledge Him and accept whatever comes from Him – the Exalted.

It is deduced from this hadeeth that: It is incumbent on a person - whenever he does a deed - to feel that he is doing it solely for the sake of

1 Reported by Ibn Khuzaymah; no. 159, al-Bayhaquee (1/76) and al-Haakim in al-Mustadrak (2/612) and said, “Its chain is authentic but they both did not collect it.” And adh-Dhahabee said, “It is Authentic.”

Allah. He is doing it in His course because he cannot be firm upon Alah's Religion except after truly believing in Allah - the Mighty and Sublime.

He should have the awareness that he is doing it for Allah's sake; i.e., sincerely for Him, and by Allah; i.e., with His help and according to His dictates. These are derived from His saying – free is He from all imperfections – that:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۚ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝﴾

“You alone we worship and you alone we ask for help. Guide us to the straight way.” (Faatihah 5-6)

The first is carried out for His sake, the second by His aid, and the third according to His legislations. Hence, we say that “the straight way” – in the noble verse – refers to the legislations of Allah – the Mighty and Sublime – which lead to Him.

Allah alone grants success.

HADEETH 86

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَارِبُوا وَسَدِّدُوا،
وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟
قَالَ: «وَلَا أَنَا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions.” Someone asked, “Not even you, O Messenger of Allah?” He ﷺ said, “Not even me, unless Allah grants me His Mercy and Grace.” [Muslim]

COMMENTARY

This hadeeth indicates that steadfastness is according to capability. That is the import of the saying of the Prophet ﷺ, “Draw close, be steadfast.” Meaning, draw what I order you near and strive to be close

to it according to your abilities.

His saying: “**and be steadfast**” i.e., that is, stick to the correct thing; that is to say, strive to make your deeds tally with the right thing in the best way possible. Because irrespective of the individual’s level of piety, he would err as is reported in the hadeeth of the Prophet (ﷺ) when he said, “Every child of Adam regularly errs; but the best of the erring people are the most frequently repentant.”⁽¹⁾ And he (ﷺ) said: “Were it not that you err Allah would take you away and replaced you with a people who will err, seek Allah’s forgiveness and He will forgive them.”⁽²⁾

So the individual is ordered to draw near and seek perfection as much as he is able to.

Thereafter, he (ﷺ) said: “**and keep in mind that none of you can achieve salvation through his (good) actions**” i.e., can be saved from the Fire by his good deeds. This is because the deeds can never reach the thanks, His right to be worshipped by the servant both due to Allah - the Mighty and Sublime. But Allah - free is He from all imperfections – covers the servant with His Mercy and forgives him.

When he said: “**and keep in mind that none of you can achieve salvation through his (good) actions**”, they asked him, “Not even you?!” Even the Prophet (ﷺ), he will not be saved by his good deeds. (He replied), “Except that Allah grants me His Mercy.”

This indicates that irrespective the individual’s rank and friendship (with Allah), he cannot achieve salvation by his deeds including the Prophet (ﷺ), if not that Allah has favoured him by forgiving him his sins, the past and the future, his deeds would not have saved him.

If someone were to say that there are texts from the Qur’aan and *Sunnah* showing that good deeds save from Hell and and admit (the individual) into Paradise such as His saying - the Exalted -:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ

1 Reported by at-Tirmidhee in the Book of the Descriptions of Resurrection; no. 2499, Ibn Maajah, the Book of Asceticism, Chapter on Repentance; no. 4251 and Ahmad in the Musnad (3/ 198). At-Tirmidhee said: “It is Gareeb, Strange” but Al-Albaanee graded it Sound in Saheeh al-Jaami’ no. (4515).

2 Reported by Muslim in the Book of Repentance, Chapter on Sins Falling Off through Asking for Forgiveness and Repentance; no. 2749.

﴿ ١٧ ﴾ أَجْرُهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever work righteousness - whether male or female- while he (or she) is a true believer verily, to him We will give good life (in this world) and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise)”
(Nahl: 97)

How then do we reconcile between this and the previous hadeeth?

The answer is to say: They can be harmonized by saying that, what is rejected is the person entering the Paradise in exchange with his deeds while the fact that good deeds are means is affirmed; not that they are an exchange. Without doubts, deeds are a means of gaining entrance into the Paradise and salvation from Fire. However, it is not an exchange (for Paradise), and it is not the only thing that will make the individual gain the Paradise. Allah's favour and mercy are the two means of entering the Paradise, and they'll both earn him salvation from Hell.

Other benefits in this hadeeth are:

That the individual should not be amused by his deeds; no matter how much you do, your deeds should not beguile you. Your deeds are ever small compared to Allah's rights over you.

Among the points also is: It is necessary for the individual to increase regular remembrance of Allah and asking Allah to cover him with His mercy and favor; do lots of that. You should regularly say, “O Allah, grant me Mercy and Favour from You” because your good deeds can never make you reach Allah's Pleasure except by the mercy of Allah – the Mighty and Sublime.

It also contains evidence for the companion's keenness towards gaining knowledge – may Allah be pleased with them all. Hence, when he said, “and keep in mind that none of you can achieve salvation through his (good) actions” they enquired whether this generality includes him or not? So, he explained to them that it includes him too.

Whoever studies the conditions of the Companions with the Prophet (ﷺ) will discover that they were the most zealous for knowledge; they would not leave anything they needed in the matters of their religion and worldly affairs except that they hastened up and asked him.

Allah alone grants success.

COMMENTARY

Chapter: Pondering over the great creation of Allah, The Passing away of life of the world, the horrors of one's nafs.

A *t-Tafakkur*: Is that the individual employs his reasoning in the matter until he arrives at a result. Allah the Exalted – has ordered *Tafakkur* (contemplation) and encouraged it in His Book owing to the higher aims, faith, and firm belief the individual gains therefrom.

And He, the Exalted, says:

“I only but warn you of one thing”: Say, O Muhammad, to the entire people: I only exhort you on one thing; that is to say, I am only exhorting you towards just one thing. When you do it, you achieve the goal and would have been saved from the dreaded,

“that you stand up for Allah’s sake in pairs and singly, and reflect”

“That you stand up for Allah’s sake”: while giving sincerity to Him; you should obey Allah - the Mighty and Sublime – as you have been ordered with sincerity of purpose. When you do that, the admonition is established – what a great admonition.

The verse points to the point that if the individual sets out to do a good deed for Allah’s sake, he should ponder about what he has done: Has he observed it as required; was he deficient, did he add? What did he gain in terms of soul purification and refinement? and the like.

He should not be like the one who executes his good deeds like other habitual daily practice. You should rather consider what benefits you gained therefrom; what influenced your soul and steadfastness. For instance, the Prayer: Allah – free is He from all imperfections and Exalted is He – says:

“...and seek help in patience and As-Salat.” (al-Baqarah: 45)

He, also says:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ (٤٥)

“Verily, the Prayer prevents from Al-Faahishah and Munkar.”
(al-Ankabut: 45)

So we should consider it: When we observe the Prayer do we increase in ability and strength and the alertness to do other good deeds such that the Prayer would have helped strengthened us? The reality is that this rarely happens regarding the individual himself, and scarce with respect to individuals. So pay attention to what happens after the Prayer; has it helped strengthened you towards obedience to Allah – the Exalted – and regarding trials and the like?

It is related from the Prophet (ﷺ) **“that when a matter toughens for him he sought succor in the Prayer.”**⁽¹⁾ That is, when it grieves and brings him anxiety he (ﷺ) resorted to the Prayer.

Likewise Allah, the Exalted, says:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

“Verily, As-Salaah prevents from Al-Faahishah and Munkar...”
(al-Ankabut: 45)

So, ponder about your Prayer; when you observe the Prayer do you find abhorrence in your heart for immorality, misconduct, and sins or your Prayer brings you not any of these? If you recognize these things you’ll understand the goals of these good deeds and you’ll take to the admonitions of the Prophet (ﷺ).

Another instance is regarding the Zakat; the obligatory wealth upon wealth on which giving Zakat is due. The individual must hand out the wealth in ways prescribed by Allah, and Allah explained its benefits. Allah said to His Messenger (ﷺ):

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾ (١٠٣)

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them.” (at-Tawbah: 103)

So when you give the Zakat, examine if (giving) the Zakat cleanses

1 Its reference has preceded.

you of despicable manners and iniquities; does it purify your soul or your wealth? Many give the Zakat as if it were a fine to be paid; so he hands it out reluctantly - we beseech Allah for wellbeing. He hands it out not feeling that doing so cleanses him or purifies his soul! Likewise other good deeds; carry them out for the sake of Allah and then contemplate what happens.

So, this is a great exhortation; if the individual takes to it, they benefit him and rectify his condition - We beseech Allah to rectify (our) deeds and conditions.

Thereafter, the author - may Allah, the Exalted - have mercy on him - mentioned the saying of Allah, the Exalted:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ۚ﴾
 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
 رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

“Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting and lying down on their sides, and think deeply about the creations of the heavens and the earth (saying) ‘Our Lord! You did not create (all) this without purpose and glory. You! Give us salvation from the hell fire.’” (Al-Imraan: 190-191)

This is the first of the ten verses that the Prophet (ﷺ) used to recite whenever he wakes up for the late-night prayer.⁽¹⁾ Hence, it is good for the individual to recite this verse until the end of Soorat Aal-Imraan, the last ten verses, when stands for the late-night supererogatory prayer.

Concerning His saying:

“Verily, in the creation of the heavens and the earth”: that is, the way

1 Reported by al-Bukhaari in the Book of Tafseer, Chapter on His saying: “Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding”; no. 4569 and Muslim in the Book of the Prayer of the Travelers, Chapter on Supplications During the Late-Night Prayers; no. 763.

they are created in terms of size, vastness and magnitude and other things Allah placed them upon. There are signs in creation: the stars are one of the signs of Allah, the sun is a sign; likewise the moon is one of Allah's signs and the trees, seas and oceans. There are great signs in all the creatures of Allah pointing to His perfect Oneness – Mighty and Sublime is He -, and His perfect Ability, Mercy and Wisdom. He – the Mighty and Sublime – says:

“Verily, in the creation of the heavens and the earth...”

He mentioned the heaven in plural and the earth in singular form because the heavens are seven as Allah mentioned in many verses:

“It is Allâh Who has created seven heavens.” (At-Talaaq: 12)

“Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’” (Al-Mu’minuun: 86)

As for the earth, Allah – the Exalted – only mentioned it in the Qur’aan in singular form because its sort which includes the entire earths was rather intended. Allah referred to the earths in *Soorat at-Talaaq*:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾ (١٢)

“It is Allâh Who has created seven heavens and of the earth the like thereof.” (At-Talaaq: 12).

That is, its like in terms of number, and not in terms of form and vastness. In fact, the heavens are larger in size than the earth in manifolds but they are like the earth in number. The *Sunnah* categorically establishes that such as the Prophet (ﷺ)’s statement that: “Whoever usurps a span length of a land, Allah will rope him on the Day of Resurrection in the seven earths.”⁽¹⁾

“And the alternation of the day and night...”

This occurs in many ways:

Firstly: That the night is dark and the day is bright as Allah the Exalted says:

¹ Reported by al-Bukhaari in the Book of Beginning of Creation, Chapter on What is Reported about the Seven Earths; no. 3198, and Muslim in the Book of Shared-Cropping, Chapter on the Prohibition of Injustice and Land Usurpation and other things; no. 1610.

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً﴾ (١٢)

“And We have appointed the night and the day as two Ayat. Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating.” (Al-Israa: 12)

Secondly: Difference in their length and shortness; sometimes, the night would be long and at times, the day is longer and occasionally they equal as Allah, the Exalted says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ﴾ (١١)

“That is because Allah merges the night into the day, and He merges the day into the night.” (Hajj: 61)

That is, this merges into this sometimes taking a part of it and this into that at another time gaining from it. This is the way the day and night alternate.

Thirdly: From the aspects of their difference is that regarding hotness and coldness. Sometimes the weather is cold and at other times is goes very hot.

Fourthly: Likewise, they differ from the angle of fertility and drought; sometimes the earth experiences drought and famine, and at other times they are fertile; we have autumn, opulent.

Fifthly: Their difference in terms of war and peace; sometimes there is war and sometimes there is peace. Sometimes there is glory and at other times, there is humiliation as Allah – the Exalted - says:

﴿وَذَٰلِكَ أَلَيَّامٌ نُّدَاوِلُهُا بَيْنَ النَّاسِ....﴾ (١٤٠)

“And so are the days (good and not so good), We give to men by turns...” (Al-Imraan: 140)

And whoever contemplates the alternation of the night and day will see in them dazzling signs Allah, the Mighty and Sublime.

And concerning His saying, the Exalted: *“There are signs”* i.e., clear signs regarding Allah’s Oneness, His perfect Ability, Might, Honor, Knowledge and His Mercy, among His other signs.

“for men of understanding”: That is, for the people of understanding.

Albaab is the plural form of the word, *Lubb* which means intellect. The people of understanding are the people of intellect since understanding refers to intelligence and the human being without intelligence is mere peel without essence. Therefore, the human being essentially is intelligent; and as such he is named intelligent. As for those without intellect, such are fools.

However, what is intended by intellect; is it brilliance?

The answer is, No; brilliance is one thing while intellect is something else. Many are brilliant, sharp but stupid in their actions. So, really, the intellect is that which prevents the individual from evil behavior; this is the intellect; even if he is not brilliant. But if Allah blesses the individual with intellect and brilliance, his favours are perfect. An individual may be brilliant but not intelligent or intelligent and not brilliant.

The entire disbelievers - even if they may be brilliant - are not intelligent as Allah the Exalted says:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

“Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, who understand not.” (Al-Anfaal: 22)

Any person who is ill mannered is not an intelligent; the intelligent are the intellectuals, those who reflect on the creation of the heavens and the earth. They observe the signs, take lessons from them, and cite them as evidence indicating that they are signs of Allah. These are the people of intellect and they are the people of understanding. So always be anxious, my brother, to ponder on the creation of the heavens and the earth and reflect on the signs that are contained in both of them. Likewise, regarding the days and the nights, how do affairs change? How do things change from one condition to another? All of these rest in the Hands of Allah, the Mighty and Sublime, and they are among His signs.

Then He - the Exalted - says regarding the description of the people of understanding:

“Those who remember Allah (always, and in prayers) standing, sitting and lying down on their sides” i.e., they remember Allah in all situations; while standing, sitting and while reclining on their sides.

Remembrance of Allah - the Mighty and Sublime - has two forms: general at all times. This is allowed for the individual at all times. The Prophet (ﷺ) advised a man who said, "The legislations of Islam have become much for me and I am old; kindly advise me." The Prophet (ﷺ) then said, "Your tongue should continuously be wet with the remembrance of Allah."⁽¹⁾

Also, A'isha (may Allah be pleased with her) said that the Prophet (ﷺ) used to remember Allah at all times. The remembrance of Allah meant here is general, not restricted to a specific number; rather it is left to a person according to his ability.

The second form is remembrance of Allah restricted to a specific number or condition; these are many. Among them are the supplications of the Prayer: during the bowing, prostration and after the ending the Prayer. Likewise, the supplications recited while entering the house or leaving it, going into the mosque or out of it, sleeping and waking up and that recited while mounting the ride. Likewise other things Allah – the Mighty and Sublime – legislated for His servants so that they would continuously be engaged in remembrance of Allah – the Mighty and Sublime.

In a nutshell, Allah has legislated formulas of remembrance such that when they stick to them, they would continuously be giving remembrance of Allah whether they're standing or sitting or lying on their sides.

You should know as well that remembrance of Allah has two other forms: *Taamm* (Complete); involving the tongue and heart are involved. And *Naaqis* (Incomplete) which occurs on the tongue while the heart is heedless; and for most of the people – we ask Allah to deal with us with His forgiveness – remembrance of Allah occurs on their tongues while they're not paying attention with the heart. So you find him giving the remembrance of Allah while his heart wanders left and right regarding his store, car, business and other dealings. In any case, he'll be rewarded but the actual remembrance of Allah is that which are *Taamm* (Complete) with the tongue and heart.

1 Reported by Tirmidhee the Book of Supplications, Chapter on What is Reported about the Virtues of Remembrance of Allah; no. (3375), Ibn Maajah the Book of Manners, Chapter on Virtues of Remembrance of Allah; no. (3793) and Ahmad in the Musnad (4/188, 190) and Al-Haakim in al-Mustadrak (1/395) and he said: "This is an Authentic Hadeeth but they have both not recorded it" and adh-Dha-habee said, "It is Authentic."

That is to say, you should give remembrance of Allah with your tongue, your heart and sometimes, giving the remembrance with the heart becomes more beneficial than merely giving remembrance. If the individual contemplates in his self and heart about the signs in the universe and in His legislations as much as he can he'll gain tremendous benefits. He – the Exalted – says,

“...and think deeply about the creations of the heavens and the earth”

They say,

“Our Lord! You not created (all) this without purpose...”

They think deeply about the creation of the heavens and the earth: Why are they created? How are they created? and the like. Then they say with their minds and tongues, ***“Our Lord! You have not created (all) this without purpose”*** i.e., there must be praiseworthy objective behind the creation of the heavens and the earth; goals for which the Lord, the Mighty and Sublime, must be praised for. The creation of the heavens and the earth is never without purpose; they are created only for the people to eat, drink, and enjoy as animals do? No! They're created for a great purpose.

Allah - the Exalted - says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I have not created Jinn and Man except for my worship.”
(Ad-Dhaariyat: 56)

“Our Lord! You not created (all) this without purpose”: Those who think that the creation of the heavens and the earth is for vanity are the inhabitants of the Fire. Allah – the Exalted –

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ﴾

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!” (Saad: 27)

So whoever thinks Allah – and free is He from all imperfections – has made these creatures just for them to exist and (later) vanish -

without a purpose or reason is certainly among those who disbelieve,

“That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!”

So, it is inescapable that people die, and they shall be called to reckoning and will be resurrected. They shall return to the two abodes without a third; either the Paradise or to the Fire - We ask Allah to make you and us among the people of Paradise and save us from the Hell fire.

Concerning His saying: “*Glory to Allah*”: That is, free are You from imperfections that You created all these heavens and earths without a purpose.

“*Give us salvation from the torment of the Fire*”: So, they appeal to Allah, the Mighty and Sublime, by praising Him with the Attributes of Perfection that He should save them from the torment of the Hell. And protection from the torment of the Hell is with two things:

The first thing: That Allah protects you from sins because sins are the cause of entering Hell.

The second thing: That Allah favours you with repentance and discontinuation from sins when you err. Man is human he certainly errs but the door of repentance is open – and praise be to Allah. Allah says:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ

الدُّنُوبَ جَمِيعًا ﴾

“Say: ‘O My slaves who have transgressed against themselves, do not despair from the mercy of Allah, verily Allah forgives all sins.’” (Zumar: 53)

No matter the sin you commit, if you turn to Allah in penitence and repent to Him, He will forgive you. But if the sin has to do with human being, then one must clear himself of the person’s right either by fulfilling it or by seeking his remission from it. This is because the right of a human is not forgiven even though Allah’s right may be overlooked no matter how great. However, the right of humans must be settled by exoneration or settlement, contrary to the right of Allah.

Nonetheless, if it is assumed that you could not get the person, you

do not know him, or you are unable to fulfill his right because the amount is huge and you do not have the wherewithal; then Allah knows from your intention that you are truthful regarding your repentance, so He will stand on your behalf on the Day of Resurrection and please your partner.

Concerning His saying, the Exalted - :

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿١٠﴾﴾

“Do they not look at the camels, how they are created? And at the heaven how they were raised? And at the mountains, how they are rooted (and fixed firm)? And the earth, how it is outspread.”
(Al-Gaashiyah: 17-20)

“Do they not look”: This is from the aspects of encouragement towards paying attention to these four things:

The first: **“at the camels, how they are created?”**

So, ponder how Allah, the Mighty and Sublime, created them with their huge bodies suitable for carrying heavy loads as Allah, the Exalted - says:

“And they carry your loads to a land that you could not reach except with great trouble to yourselves.” (An-Nahl: 7)

Allah - the Exalted - makes these massive and strong camels subservient to His servants. As such, a small boy can direct it to wherever he wants despite the fact that if it refuses, people will not be able subdue it. This is why it is recommended for a person to say while he is on its back to ride:

﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾﴾

“Glory to Him who has subjected this to us, and we could never have it controlled (by our efforts).” (Zhukhruf: 13)

Meaning: ability to control it because man's mate (qareen) is the one who is like him in his nature and form. So, the word, *Muqrin* (the plural of which is *Muqrineen*, used in the Arabic text) refers to *Muteeq* (the able). Hence (the verse would mean), we have no ability

to control it if not that Allah, the Mighty and Sublime, subjects it.

Allah subjected it for His slaves; they ride on it and also eat. They ride some and load their things on others. So they use them as a means of transport. And they eat some: the people eat and benefit from it. Likewise, they get advantages from it and drink; they use its skins in houses and its hair, skin and wool for furniture and various materials of enjoyment for a while. And other great signs the camel bears.

The second: "...and at the heaven, how they were raised?": Allah – the Mighty and Sublime – raised these tremendously expanse heavens in a marvelous and perplexing way; no creature can reach; not even the Jinn despite their power. They said:

﴿وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلْسَّمْعِ فَمَنْ يَسْمَعُ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا ۝٩﴾

"And verily, we used to sit there in stations, to steal hearing, but any who listens now will find a flaming fire watching him in ambush." (Jinn: 9)

Allah - the Mighty and Sublime - says:

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۝٣٢﴾

"And we have made the heaven a roof safe and well guarded..." (Al-Anbiyaa: 32)

How did Allah raise these great heavens without any pillars?

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۝٢﴾

"Allah is He Who raised the heavens without any pillar you can see." (Ar-Ra'd: 2)

That is, you see it raised without any pillar; so ponder about that.

And these heavens have many great signs of Allah - the Mighty and Sublime -; they are raised in this glorious manner, and between them and the earth are magnificent signs like the orbits, stars, sun, moon, wind, cloud and others among the signs of Allah, the Mighty and Sublime.

The third: "...and at the mountains, how they are rooted (and fixed firm)": These mountains are rugged, huge and immense; if

the creatures were to gather together all their efforts, they can not construct their like. Nowadays, you see gigantic equipment filling upon small speaces (on the earth) with serious difficulty.

We must think about these hard rocks; how did Allah – the Mighty and Sublime – emplace them?

Allah - the Mighty and Sublime – emplaced them for a great wisdom because He – free is He from all imperfections and Exalted is He – placed great things of tremendous benefit in these mountains such as: their being pegs holding the earth from shaking as Allah - the Exalted -:

﴿وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ﴾

“And has set on the earth firm mountains, lest it should shake with you.” (Luqmaan: 10)

That is, otherwise, it will quake with you. If not that Allah holds it with these mountains, it would be wobbling like a ship on the sea tossed around by strong waves. However, Allah made it stable and still with these mountains, they do not shake nor move underneath its inhabitants.

These mountains also protect against violent and destructive winds in some regions. Likewise, it protects against strong cold that comes from the arctic pole axis and inhibits strong heat as well. Similarly, its versants are signs of Allah, the Mighty and Sublime, such as the plants, medicines and minerals, of largely quantities. This is why He – the Exalted - said:

“And at the mountains, how they are rooted.”

The fourth: *“And the earth, how it is outspread”*: So Allah makes it a plane and spread it for the creatures. He made it tractable and yielding such that its soil are not too tender to reside on nor too hard to be useful. He – and free is He from all imperfections and the Exalted - rather made it soft, wide and flattened so that people may derive benefits Allah – the Exalted – makes easy for them to gain on its surface.

This outspread earth is also spherical like a globe, round in all sides but it is flat at the North and South poles. Hence, if a person rides on a plane heading towards the East - on a straight line - he would be heading to his place of takes off. This indicates that it is round because

the person will be joining its end to the other end.

This is pointed by His saying:

﴿إِذَا السَّمَاءُ انشَقَّتْ ۙ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۖ وَإِذَا الْأَرْضُ مُدَّتْ ۙ وَأَلْقَتْ مَا فِيهَا وَخُلَّتْ ۖ﴾

“When the heaven spilt asunder, and listens to and obeys its Lord- and it must do so. And when the earth is stretched forth, and has cast out all that was in it and becomes empty.”

(Inshiqaaq: 1-4)

This shall occur on the Day of Resurrection.

So His saying: *“...and when the earth shall be stretched forth”*: indicates that now it is not stretched; it is rather outspread i.e., like a plane, since owing to its huge size, its curves making the sphere would not be conspicuous.

These are the four things:

“Do they not look at the camels, how they are created? And at the heaven how they were raised? And at the mountains, how they are rooted (and fixed firm)? And the earth, how it is outspread.”

Allah, the Mighty and Sublime, encourages us to look at them with our eyes and ponder with our minds. The eyes with which we perceive physical things, and the our minds with which we understand intellectually so that we could employ that to prove the outstanding signs of Allah in His Ability, Knowledge, Mercy, Wisdom and other things these great signs indicate.

Concerning His saying:

“Have they not traveled through the earth and seen...”

The author did not complete the verse because it occurs in many verses in the Book of Allah. In many verses, Allah - the Mighty and Sublime - would encourage His slaves to travel through the earth and see what the end of those before them was. For instance He said in Soorat al-Qitaal:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَأَ اللَّهُ عَلَيْهِمْ ۖ﴾

﴿وَلِلْكَافِرِينَ أَمَثَلُهَا﴾

“Have they not traveled through the earth and seen what the

end of those before them was? Allah destroyed them completely and a similar (fate awaits) the disbelievers.” (Muhammad: 10)

So Allah enjoins travelling. And travelling has two forms: traveling by foot and traveling by heart.

1. As for traveling by foot: that is for the individual to journey on the earth using his feet or on his ride like camels or planes and others in order to see what has happened to the disbelievers and their condition.

2. But journeying with the heart is by contemplation and deep thought about what is related regarding them. The most authentic book, the truest and most beneficial book to relate the news of the past people is the Book of Allah, the Mighty and Sublime, as He - the Exalted - says:

﴿لَقَدْ كُنَّا فِي فَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ﴾

“Indeed in their stories, there is a lesson for men of understanding.” (Yoosuf: 111)

And the Qur’aan is filled with the news of the past believers and those who supported the Messengers, and Allah explained the end of the two groups. So, it is essential for the individual to read the verses that contain the reports of the past nations, ask of their meanings in order to have sound grasp of the matter. Likewise what the *Sunnah* reports of the accounts of the past generations; it has reported many beneficial Hadeeths in that regard. Once they are verified authentic from the Prophet (ﷺ) then it is from the most truthful of all narrations.

Then what the historians report as long as it is from the matters they have prudently documented because (the narrations in) majority of the history books have no basis, no chains of transmission. They are mere reports commonly related among the people. So it is mandatory to be cautious about them; the individual should only follow them with indifference. Additionally, these reports contained in other than the Book and the *Sunnah* are divided into three categories:

The first type: what our *Sharee’ah* confirms to be false. It is mandatory to reject this and expose its falsity in order for the people to be upon clear knowledge about it.

The second type: what the Book and the *Sunnah* support. This must

be accepted since the Book and the *Sunnah* affirm its authenticity.

The third type: What the Qur'aan or the *Sunnah* has not affirmed; here refrain will be exercised because there is no connected chain of transmission between us and the past nations so that we may know the authenticity of whatever is reported from them. However, they are transmitted as called *Israaeeliyyat* (narrations regarding the children of Isreal which have not been affirmed by the Qur'an and the *Sunnah*). They will be read but refrained from; they will neither be accepted nor outrightly rejected. That is the balanced thing.

Then the author (may Allah have mercy on him) pointed to the previous Hadeeth, the saying of the Messenger (ﷺ) that:

“A wise man is the one calls himself to account and does noble deeds to benefit him after death. But the foolish is the one who subdues himself to his temptations and seeks from Allah the fulfillment of his vain desires.”⁽¹⁾

The *Kayyis* (as it occurs in the Arabic text) is the decisive, clever and reasonable individual who explores opportunities is one who takes his soul to account. That is to say, he takes it into reckoning; so he observes the obligatory duties he has neglected, the prohibitions he has committed, the duties he has implemented and the prohibitions he avoided in order to rectify himself.

But as for the *Aajiz* (foolish); he makes his soul follow his own desires; so whatever his soul lusts, he does and whatever it dislikes he leaves whether that conforms with Allah's *Sharee'ah* or not! This is the foolish and many are the foolish nowadays; those who make their souls follow its lusts and are careless about contradicting the Book and the *Sunnah*; they are rather reckless about that – We ask Allah for guidance for them and us.

Concerning his saying: “and seeks from Allah the fulfillment of his vain desires” Meaning; he would say: “I will be forgiven” or that, “I'll get better tomorrow” or that, “Later I'll do the obligatory deed” and “I'll leave this forbidden thing later”! He may also say, “Allah will guide me” and when you advice him sincerely he says, “Ask Allah to guide me” and the like. This is a foolish individual!

But the wise person works with determination and seriousness and takes his soul into reckoning. He is strong regarding the Allah's

1 Its reference has preceded.

Commands and His religion and *Sharee'ah* so much that he is able to control himself. Otherwise, Allah - the Exalted – said in His Book about the wife of *Al-Azeez* that:

“And I free not myself (from the blame). Verily the (human) self is inclined to evil, except when my Lord bestows His mercy (Upon whom He wills).” (Yoosuf: 53)

We ask Allah to bestow His Mercy on you and us, and help us at remembering Him, praising Him and properly worshipping Him.

The first volume completes – and the Praise belongs to Allah, the Exalted. It will be followed – by the Will of Allah the Mighty and Sublime – by the second volume.